

Islaam Mein Muzaaharo'n Ka Hukm

Taaleef

Shaikh Rabee bin Haadi al-Madkhali
(Hafizahullah)

Tarjuma

Daktoor Ajmal Manzoor Madani
(Hafizahullah)

Transliterator

Rehan Syed Barey

https://archive.org/details/@rehan_syed_barey

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ . أَمَّا بَعْدُ :

Taareekh-o-Shariyat Mein Khwaarij Ki Haqiqat kitab ko roman mein transliterate karte hue *muzaahare aur ehtijaa* se mutaalliq ek (1) doubt paeda hua jiska door karna zaroori tha. Allah ke fazl-o-karam se is topic ke expert aalim-e-deen Shaikh Ajmal Manzoor Madani رحمته الله se phone par baat hui. Mohtaram ne is kitaab ke taraf ishaara kiya aur farmaya ke is kitaab mein muzaahro'n aur ehtijaa se mutaalliq tamaam reasons, doubts aur dalaael ko address kiya gaya hai. Aur unki ijaazat ke saath is kitab ka transliteration shuru kiya.

Ye Shaikh Rabee bin Haadi al-Madkhali رحمته الله ki kitaab "Islam Mein Muzaaharo'n Ka Hukm" ka transliteration hai. Ye kitaab Daktoor Saud al-Funaisaan Saahab ke ek (1) article jis mein ehtijaa, protest, aur muzaaharo'n ko islami rang dene ki koshish ki gayi thi, ka jawaab hai. Is kitaab mein un tamaam dalaael aur wajah ka jawaab diya gaya hai jise musalman ehtijaa aur muzaahare karne ke liye pesh karte hain. Aap sabhi se guzaarish hai ke is kitaab ko sukoon ke saath padhiye aur apne ilm mein izaafa keejiye.

Is kitaab ke pages kam karne ki niyyat se Quran ki ayaat ke alaawa tamaam ahadees, aasaar aur aqwaal ke arbi matn ko shaamil nahi kiya gaya hai. Is roman pdf mein maujood tamaam qurani aayaat ko <https://quranwbw.com/> se copy kiya gaya hai. Aese mushkil alfaaz, jo aam-bol-chaal mein istemaal nahi hote, unhen samajhne ke liye usi page ke reference section mein "T:" laga kar unka mafhoom likh diya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajae ya is roman transliteration ke mutaalliq koi mashwara ho to neech ke maujood email par contact keejiye. rehan.hse@live.com

Isi tarah mazeed roman script mein islami kutub free mein download karne ke liye neech ke maujood link par click keejiye.

https://archive.org/details/@rehan_syed_barey

Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وصلی اللہ علی نبینا محمد.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

July 21, 2024 – 15 Moharram 1446.

Muqaddama-e-Muallif:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ، وَأَصْحَابِهِ، وَمَنْ تَبِعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ:

Maine 'naami ek (1) kitaabcha dekha jise Daktoor Saud bin Abdullah al-Funaisaan ne tehreer kiya hai. Maine us maqaale¹ mein paaya ke musannif ne muzaaharo'n ke baare mein sharai dalaal se istidlaal karne mein raah-e-haq se inhiraaf kiya hai. Halaanke Allah ne hame'n usi raah-e-haq par chalne ka hukm diya hai.

Irshad-e-Baari Ta'ala hai:

Aur Ye Ke Yehi Mera Raasta Hai
Seedha, Pas Us Par Chalo Aur Doosre
Raasto'n Par Na Chalo Ke Wo Tumhe'n
Uske Raaste Se Juda Kar Denge. Ye Hai
Jiska Taakeedi Hukm Usne Tumhe'n
Diya Hai, Taake Tum Bach Jaao.

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا
تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ.

(Surah-al-Anaam: 153)

Chunache Irshad-e-Baari Ta'ala hai:

Aur Isi Tarah Ham Ne Teri Taraf Apne
Hukm Se Ek (1) Rooh Ki Wahee Ki, Tu
Nahi Jaanta Tha Ke Kitaab Kya Hai Aur
Na Ye Ke Imaan Kya Hai Aur Lekin Ham
Ne Use Ek (1) Aesi Raushni Bana Diya
Hai Jiske Saath Ham Apne Bando'n
Mein Se Jise Chaahte Hain Raah
Dikhaate Hain Aur Bila-shubha Tu
Yaqaenan Seedhe Raaste Ki Taraf
Rehnumaai Karta Hai.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا
كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن
جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ.

(Surah-ash-Shoora: 52)

Isi tarah Allah Ta'ala ne khud hame'n bhi is baat ka mukallaf banaya ke ham namazo'n ke andar usi raah-e-haq par chalne ki dua kare'n, chunache usi ki taaleem ke mutaabiq ham mein se har koi yehi dua karta hai:

¹ T: (مَقَالَهُ) Kisi mauzoo par ilmi, adabi tehreer, article, thesis [RKT]

Hame'n Seedhe Raaste Par Chala. Un Logo'n Ke Raaste Par Jin Par Toone Inaam Kiya, Jin Par Na Ghussa Kiya Gaya Aur Na Wo Gumraah Hain.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. (Surah-al-Faatiha : 6-7)

Isi tarah Allah Ta'ala ne hame'n fitno'n se aagaah karte hue farmaya: Aur Us Azeem Fitne Se Bach Jaao Jo Laaziman Un Logo'n Ko Khaas Taur Par Nahi Pohonchega Jinho'n Ne Tum Mein Se Zulm Kiya Aur Jaan Lo Ke Allah Bahut Sakht Saza Waala Hai.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ. (Surah-al-Anfaal : 25)

Isi tarah mazeed irshad-e-Baari Ta'ala hai: So, Laazim Hai Ke Wo Log Dare'n Jo Uska Hukm Maanne Se Peeche Rehte Hain Ke Unhe'n Koi Fitna Apohonche, Ya Unhe'n Dardnaak Azaab Apohonche.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرٍ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ. (Surah-an-Noor : 63)

Aur Allah ke Rasool ﷺ ne bahut saari ahadees mein hame'n fitno'n se aagaah kiya hai, unhee'n mein se chand ahadees darj-e-zel hain: "Syedna Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: "Qareeb hai ke fitne honge jin mein baethne waala behtar hoga khade hone se aur khada rehne waala behtar hoga chalne waale se, aur chalne waala behtar hoga daudne waale se, jo usko jhaankega to usko wo kheench lega aur jo koi panaah ka muqaam ya bachaao ki jagah paae to chaahiye ke us panaah mein aajaae". (Sahih Muslim: 2886)

Aur Rasool Allah ﷺ ne hame'n ye bhi sikhaya hai ke ham chaar (4) cheezo'n se panaah maange'n, jaesa ke is hadees ke andar waarid hua hai: "Syedna Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: "Jab koi tum mein se namaz mein tashahhud padhe to chaar (4) cheezo'n se panaah maange, kahe: Ya Allah! main panaah maangta hoo'n teri jahannum ke azaab se aur qabr ke azaab se aur zindagi aur maut ke azaab se aur dajjaal ke fitne se". (Sahih Muslim: 588)

Isi tarah ek doosri riwayat mein waarid hua hai: "Phir fitna itna tabaah-

kun aam hoga ke arab ka koi ghar baaqi na rahega jo uski lapet mein na aagaya hoga". (Sahih Bukhari: 3176)

Ek doosri riwayat mein aam alfaaz waarid hue hain: *"Paanchwee'n tumhare darmiyaan ek (1) fitna barpa hoga, jisse koi ghar baaqi na rahega, jis mein wo na pohoncha ho"*. (Ibne Majah: 4042)

Ummat-e-muslima mein fitne to bahut aae, magar ab tak ke khatarnaak fitno'n mein muzaahara sabse bada khatarnaak fitna raha hai, kyunke ye yahood-o-nasaara ki saazish se aaya hai.

Yahoodiyo'n ke baare mein Allah Ta'ala ne farmaya:

Jab Kabhi Wo Ladaai Ki Koi Aag Bhadkaate Hain, Allah Use Bujha Deta Hai Aur Wo Zameen Mein Fasaad Ki Koshish Karte Rehte Hain Aur Allah Fasaad Karne Waalo'n Se Mohabbat Nahi Karta.

كَلَّمَآ أَوْقَدُوا نَارًا لِّلْحَرْبِ أَظْفَاَهَا اللّٰهُ
وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا وَاللّٰهُ لَا
يُحِبُّ الْمُفْسِدِيْنَ

(Surah-al-Maaida : 64)

Bade hi afsos ke saath kehna padta hai ke Daktoor Saud al-Funaisaan ne muzaahara, aazaadi, izhaar-e-raae aur is jaesi baaz jamhoori cheezo'n ko mashroo¹ qaraar diya hai aur unke jawaaz par aesi daleelo'n se istidlal kiya hai jin ka un muzaharo'n se door-o-qareeb kisi tarah ka koi waasta nahi hai, deen-e-islam un tamaam fitno'n se baree hai.

Balke unho'n ne to ek (1) jagah yaha'n tak keh diya hai ke amr-bil-maaroof-o-nahee-anil-munkar ke taalluq se waarid tamaam aayaat-o-ahadees pur-aman muzaaharo'n ke haq mein hain, jaesa ke Allah Ta'ala ka ye qaul:

Tum Sabse Behtar Ummat Chale Aae Ho, Jo Logo'n Ke Liye Nikaali Gai, Tum Neki Ka Hukm Dete Ho Aur Buraai Se Mana Karte Ho Aur Allah Par Imaan Rakhte Ho Aur Agar Ahle Kitaab Imaan Le Aate To Unke Liye Behtar Tha, Un Mein Se Kuch Momin

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِّلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللّٰهِ وَلَوْ اَمَّنْ اَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَّاهُمْ مِنْهُمْ
الْمُؤْمِنُونَ وَاَكْثَرُهُمُ الْفٰسِقُونَ

¹ T: (مَشْرُوع) (Shariyat ki roo-se) Jaaez, mutaiyyan, muqarrar [RKT]

Isi tarah Sahih Muslim ki ye riwayat: *“Taariq bin Shihaab se riwayat hai, sabse pehle jis ne eid ke din namaz se pehle khutba shuru kiya, wo Marwaan tha (Hakam ka beta jo Khulafa-e-Bani Umaiyya mein se pehla khalifa hai) Us waqt ek (1) shakhs khada hua aur kehne laga: Khutba se pehle namaz padhni chaahiye. Marwaan ne kaha: Ye baat mauqoof¹ kardi gai. Syedna Abu Saad رضي الله عنه ne kaha: Us shakhs ne to apna haq adaa kar diya, maine Rasool Allah ﷺ se suna Aap ﷺ ne farmaya: Jo shakhs tum mein se kisi munkar (khilaaf-e-shara’²) kaam ko dekhe to usko mita de apne haath se, agar itni taaqat na ho to zabaan se, aur agar itni bhi taaqat na ho to dil hi se sahi (dil mein usko bura jaane aur usse bezaar ho) ye sabse kam darja ka imaan hai”*.

Allah Ta’ala Paak-o-Baala-tar hai is baat se ke wo aese shaetaani muzaaharo’n ko maarooof³ qaraar de. Aur isi tarah Rasool-e-Akram ﷺ bhi is baat se baree hain ke aap un muzaaharo’n ko maarooof qaraar de’n, jise sehooni⁴ yahoodiyo’n ne apne agende ke tahat ejaad kiya hai.

Yaqeenan ye muzaahare islam aur ulama-e-islam ki nazar mein sabse bade munkaraat⁵ mein se hain.

¹ T: (مَوْقُوف) Munhasir [RKT]

² T: (خِلَافٌ شَرَع) Shariyat e Musa عليه السلام ke khilaaf/bar-aks [RSB]

³ T: (مَعْرُوف) Jaaez, saheeh, durust, sharai [RKT]

⁴ T: Zionist [RSB]

⁵ T: (مُنْكَرٌ) Kharaab, bura, ghair-sharai [RKT]

Daktoor Saud al-Funaisaan Ke Risaala Par Chand Ahem Taaliqaat

🌀 Daktoor Saud al-Funaisaan kehte hain:

Allah Rabbul Aalameen ka irshad hai:

Aur Uski Wajah Se Jo Tumhari Zabaane'n Jhoot Kehti Hain Mat Kaho Ke Ye Halaal Hai Aur Ye Haraam Hai, Taake Allah Par Jhoot Baandho. Beshak Jo Log Allah Par Jhoot Baandhte Hain Wo Falaah Nahi Paate.

وَلَا تَقُولُوا لِمَا كُفِّرُ
الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ.

(Surah-an-Nahl : 116)

🌀 Taaleeq:

Yahaa'n par ye aayat pesh karke mohtaram um ulama-e-islam ko muraad le rahe hain jo muzaaharo'n ko haraam kehte hain.

Iske baad Rasool Allah ﷺ par durood-o-salaam bhej kar kehte hain ke Sahaba Ikraam رضی اللہ عنہم ne Allah ke deen ko aam-o-khaas aur haakim-o-mahkoom¹ sab tak pohoncha diya, ya har us waseele ka istemaal karke jo unhe'n mayassar² aaya.

Ye kalaam durust aur haq hai, albatta mausoof ka ye kehna ke unho'n ne (sab tak pohoncha diya har us waseele ka istemaal karke jo unhe'n mayassar aaya), ye umoomiyat³ theek nahi hai. Is liye ke wo yahaa'n par fitna-e-tasweer-saazi ko tamaam ishkaal⁴ ke saath muraad lena chaahte hain (ke ye jaaez zariya hai), jabke ye muhaal⁵ hai ke Sahaba Ikraam رضی اللہ عنہم tasweer-saazi ko Allah ke deen ki tableegh ka waseela samjhe'n.

Isi tarah mausoof us umoomiyat mein muzaaharo'n ko bhi shaamil

¹ T: (مَحْكُوم) Maatahat, taabe, ghulaam [RKT]

² T: (مُبَيَّر) Aasaan kiya gaya [RKT]

³ T: (عُمُومِيَّة) Aam hone ki haalat ya kaefiyat, generality [RKT]

⁴ T: (إشْكَال) Diqqat, dushwaari [RKT]

⁵ T: (مُحَال) Jis ka hona mumkin na ho, naa-mumkin [RKT]

karna chaahte hain jo ke jamhooriyat ke usool mein shaamil hain. Wo jamhooriyat, jo na Allah ki Haakmiyyat ka qaael hai aur naa hi Allah ke bando'n ke mashoor huqooq ka motarif¹ hai.

☪ **Daktoor Saud al-Funaisaan Aage Kehte hain:**

“Ye baat maaloom hai ke daawat-e-deen, amr-bil-maaroof aur nahi-nil-munkar ka fariza aur Allah, uske Rasool ﷺ aur ahkaam-o-riaaya ko nasihat karna har mukallaf² musalman par waajib hai, khwah wo mard ho ya aurat, har-ek par uski istitaa-at ke ba-qadr waajib hai. Aur aalim aur taalib-e-ilm par, ek (1) jaahil aur aami³ shakhs ke muqaable ziyaada waajib aur zimmedaari hai. Isi tarah ek (1) haakim aur zimmedaar par uske maa-tahato'n aur riaaya ke taeen⁴ doosro'n ke muqaable ziyaada waajib hai”.

☪ **Taaleeq:**

Main kehta hoo'n: *“Baat to bar-haq hai magar mafhoom aur siyaaq⁵ ghaer-munaasib hai, rasoolo'n ki daawat tauheed ki taraf thi, wo shirk-o-munkaraat se rokthe the, jin mein muzaaharo'n ka ye fitna bhi shaamil hai, magar mausoof unhee'n fitno'n ko jaez samajhte hain, is tarah ye kalaam aur munaasabat⁶ alag-alag siyaaq aur waadi mein hain”.*

☪ **Daktoor Saud al-Funaisaan apne kitaabche ke pehle hi safhe par kehte hain:** *“Ahle ilm aur daanishwaro'n ke nazdeek izhaar-e-raae ke wasaael ijtihaadi⁷ hain, na ke taufeeqi⁸. Aur aaj ke daur mein ye wasaael nae-nae hain jo pehle daur mein maujood nahi the. Jaese ke tasweer-kashi, drama, cartoon, aur videography waghaera. Isi tarah pur-amn muzaahare karna, aam maedaano'n mein conferences aur seminaaro'n ka qiyaam, telephone, mobile, internet, facebook, twitter*

¹ T: (مُتَرَفِّف) Eteraaf karne waala, iqraar karne waala, tasleem karne waala, qaael [RKT]

² T: (مُكَلَّف) Paaband, jis ke zimme koi farz aad ya waajib ho [RKT]

³ T: (عامي) Aam log, aam aadmi, common/ordinary [RKT]

⁴ T: (تَائِي) ke liye, ke waaste [RSB]

⁵ T: (سياق) Kisi ibaaarat mein kisi lafz ya qaul ke aage peeche ka matn, context [RKT]

⁶ T: (مُنَاسَبَت) Lagaao, taalluq [RKT]

⁷ T: (اِجْتِهَادِي) Ijtihaad ki taraf mansoob, ijtihaad se mutaalliq [RKT]

⁸ T:

jaese bahut se jadeed wasaael ka istemaal karna”.

“Isi tarah maazi-baeed¹ mein jo wasaael maarooft the jaese kitaabo’n ki taaleef, hikmato’n aur misaalo’n ko bayaan karna, ashaar-o-qaside-goi karna aur deegar wasaael jo us waqt maarooft the. In tamaam jadeed aur qadeem wasaael ko adl-o-insaaf aman-o-salaamati aur haq ke qiyaam ke liye istemaal kar sakte hain. Isi tarah unhee’n wasaael ko zulmo ziyaadati aur hukkaam-o-riaaya ke darmiyaan munaafarat² phaelaane ke liye bhi istemaal kar sakte hain”.

“Agar maqsad-e-hadaf³ nek hoga to aesi soorat mein waseela waajib ya mandoob⁴ hoga, kyonke waseele ka hukm hadaf ka hi hukm hota hai”.

“Aur agar maqsad bura haraam ya makrooh ho to waseela bhi usi tarah hoga, isi liye ulama ne ye qaaeda banaya hai: ‘الوسيلة لها حكم الغاية’ yaane waseela aur zariya ka wohi hukm hoga jo maqsad ka hukm hai, na ke wo wazee⁵ dastoori qaanoon jis mein ye kaha gaya hai ke maqsad ke huzool ki khaatir koi bhi wasela ikhtiyaar kar sakte hain. Dono mein waseela ke andar bahut farq hai, pehle main waseela qurani aayat se mustadil⁶ hai jabke doosre mein kufriya hai”.

🌀 **Taaleeq: Main kehta hoo’n:**

① Wo ahle ilm aur danishwaraan jinke baare mein mausoof ne kaha ke wo izhaar-e-raae ke wasaael ko ijtihaadi maante hain, wo kaun log hain?

② Aakhir wo kaun se ulama-e-raasikheen⁷ hain jo muzaaharo’n ko shareef maqsad aur aese waseele ko jaez ya mandoob kehte hain?

“Ham to aese ulama se yehi kehte hain ke muzaahare jaez

¹ T: Distant past, puraane waqt mein [RSB]

² T: (مُنَافَرَت) Doori, be-taalluqi, baaham nafarat karna [RKT]

³ T: Goal and objective [RSB]

⁴ T: (مُتَدَوِّب) Accha, mustahsan, approved, work to be liked [RKT]

⁵ T: (وَضِيْع) Adna, neeche, ghatiya [RKT]

⁶ T: (مُسْتَدِل) Daleel dene waala, daleel se saabit karne waala shakhs [RKT]

⁷ T: (رَاسِخ) Mazbooti ke saath jamaa hua ya gadha hua, pakka, paaedaar [RKT]

nahi hain, unki mazammat ki hai aur usse roka hai, un muzaaharo'n ko sirf nafs-parast ulama-e-soo ne hi jaez qaraar diya hai, wo log jo yahood-o-nasaara ki har gumraahi ke peeche bhaagte nazar aate hain, unhee'n gumrahiyo'n mein ishtirakiyat¹ aur jamhooriyat bhi hai aur usi se nikli hui doosri cheeze'n hain jaise muzaahare, ehtijaaj, dharna, aur party-bandi karna, ye sab ke sab baatil, jahaalat, zalaalat, aur inhiraaf hai, islam in tamaam umoor se paak hai".

③ Kya ahle ilm aur daanishwaro'n ne tasweer-kashi, drama, cartoon, aur videography waghaera aur isi tarah pur-amn ehtijaaj ko adl-o-insaaf aman-o-salaamati aur daawat-e-deen ke liye jaez waseela samjha hai?

"Kya aap ko nahi maaloom ke darma qadeem unaani ibaadat hai jise buth-parast qadeem unaaniyo'n ne apne butho'n ki parastish ke liye ejaad kiya tha?"

"Kya aap ko nahi pata ke darma jhoot par mabni hote hain aur ulama-e-islam ne hatta ke baaz soofiyo'n ne bhi ise haraam qaraar diya hai, sirf unhee'n logo'n ne ise jaez kaha hai jo dhoke mein hain ya jinhe'n ikhwaaniyo'n ne dhoke mein rakha hai".

④ Aur kya aap ko nahi maaloom ke islam ke andar tasweer-kashi haraam hai, balke tasweer banana waale ke liye sakht waeede'n waarid hui hain aur ulama-e-islam ne aur bataur-e-khaas is mulk ke ulama ne ise haraam kaha hai, un ulama-e-islam mein Shaikh Muhammad bin Ibrahim aur Shaikh Ibne Baaz bhi shaamil hain, jo tasweer-kashi ko mutlaq taur par haraam kehte hain aur usi mein photography bhi shaamil hai?

Main chaahta hoo'n ke is taalluq se sahih dalaael pesh kar diya jaae:
"Syedna Abu Zurah رضى الله عنه se riwayat hai, main Syedna Abu Huraira رضى الله عنه ke saath marwaan ke ghar mein gaya, wahan tasweere'n thee'n. Syedna Abu Huraira رضى الله عنه ne kaha: Maine Rasool Allah ﷺ se suna hai Aap ﷺ farmate the: Allah Ta'ala farmata hai: Usse ziyaada kaun qasoorwaar

¹ T: (اِشتِرَاكِيَّة) Marxism, socialism, communism [RSB]

hoga jo meri makhlooq ki tarah banaane ka qasd kare. Accha, bana de'n ek (1) choonti ya ek (1) daana gehoo'n kay a jau ka". (Sahih Muslim: 2111)

"Syeda Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ safar (ghazwa-e-tabuk) se tashreef laae to maine apne ghar ke saaebaan par ek (1) parda latka diya tha, us par tasweere'n thee'n. Jab Aap ﷺ ne dekh ato use kheench kar phenk diya aur farmaya ke qiyaamat ke din sabse ziyaada sakht azaab mein wo log giraftaar honge jo Allah ki makhlooq ki tarah khud bhi banaate hain. Ayesha ؓ ne bayan kiya ke phir maine phaad kar us parda ki ek (1) ya do (2) toshak¹ bana lee'n". (Sahih Muslim: 2110)

"Saeed bin Abul Hasan se riwayat hai, ek (1) shakhs Abdullah bin Abbas ؓ ke paas aaya aur kehne laga: Main tasweer banana waala hoo'n to uska kya hukm hai bayan keejiye mujh se. Syedna Ibne Abbas ؓ ne kaha: Mere paas aa. Wo gaya, phir unho'n ne kaha: Paas aa. Aur paas gaya yaha'n tak ke Syedna Ibne Abbas ؓ ne apna haath uske sar par rakha aur kaha: Main tujh se kehta hoo'n wo jo maine suna hai Rasool Allah ﷺ se maine suna Aap ﷺ farmate the: Har-ek tasweer banane waala jahannum mein jaaega aur har-ek tasweer ke badal ek (1) shakhs jaandaar banaya jaaega jo takleef dega usko jahannum mein. Aur Syedna Ibne Abbas ؓ ne kaha: Agar toone aesa hi banana hai to darakht ki ya kisi aur bejaan cheez ki tasweer bana". (Sahih Bukhari: 5954)

"Qataada bayan karte the ke main Ibne Abbas ؓ ke paas tha log unse mukhtalif masaael pooch rahe the. Jab tak unse khaas taur se poocha na jaata to wo Nabi-e-Kareem ﷺ ka hawaala nahi dete the, phir unho'n ne kaha ke maine Muhammad ﷺ se suna hai, Nabi-e-Kareem ﷺ ne farmaya ke: Jo shakhs duniya mein moorat banaaega qiyaamat ke din us par zor daala jaaega ke wo use zinda bhi kare, halaanke wo use zinda nahi kar sakta". (Sahih Bukhari: 5963)

"Abul Haiyyaaj Asadi ؓ ne kaha: Mujh se Syedna Ali ؓ ne farmaya ke kya main tum ko aese kaam par na bheju'n jis kaam ke liye Rasool

¹ T: (توشک) Rooi-daar bistar, palang ka bichona jis mein rooi bhari hui ho, gadda [RKT]

Allah ﷻ ne mujh ko bheja tha ke: Kisi tasweer ko na chodna, magar tum use mita dena aur koi buland qabr tum na chodna, magar usko zameen ke baraabar kar dena”. (Sahih Muslim: 969)

Mazkoora daleelo’n ke andar tasweer-kashi ko uske tamaam ishkaal¹ ke saath haraam kar diya gaya hai aur tasweer-kashi karne waalo’n ko sakht azaab ki waeed sunai gai hain, phir aap un wasaael ko kaese ijtihaadi keh rahe hain?

Ye muzaahare khwah pur-amn ho’n ya pur-amn na ho’n, kisi bhi soorat mein ijtihaadi nahi ho sakte. Kyouнке un mein fasaad aur tabaahi ke siwa kuch nahi hai, is liye ye kabhi bhi jaaez nahi ho sakte, unhe’n ijtihaadi masaael mein wohi shumaar kar sakta hai jo hat-dharm aur nusoos-e-shariya ka mukhaalif ho aur un muzaaharo’n ko kisi bhi haal mei nislam ki taraf mansoob nahi kar sakte, kyouнке ye muzaahare Rasool Allah ﷺ ke irshadaat se bil-waasta takraate hain. Is par tafseeli kalaam aur iske hurmat ki wazaahat aage aaegi.

🕒 **Daktoор Saud al-Funaisaan aage doosre safhe par kehte hain:** *“Is ujlat mein mazkoora tamaam wasaael par tafseeli kalaam mumkin nahi hai. Isi liye sar-e-dast² sirf ek (1) hi waseele par apne kalaam ko munhasir rakhunga aur wo pur-amn muzaahara hai. Kyouнке is waqt us waseele par log bahut ziyaada kalaam kar rahe hain, koi jaaez keh raha hai to koi haraam, magar daleelo’n par munaaqasha³ koi nahi kar raha hai, bataur-e-khaas Tunis, Misr, Libya, aur deegar mulko’n mein qaumi-inquilaabi⁴ pur-amn muzaaharo’n ke pase-manzar⁵ mein log kuch ziyaada hi bahes kar rahe hain. Un muzaaharo’n mein muzaaharee’n ne na to kisi ka khoon bahaya aur na hi kisi par hathyaar uthaaya aur na hi kisi par zulm kiya aur na hi kisi jaaedaad ko tabaah kiya”.*

¹ T: (إشكال) Mashkook hona, ghair-waazeh, mushkil ya dushwaar [Urduinc]

² T: (سر دست) Filhaal, fil-waqt, is waqt, ab, abhi, fauran [RKT]

³ T: (مناقشة) Baaham ladaai jhagda, bahes o takraar [RKT]

⁴ T: Nationalist and fundamentalist movements [RSB]

⁵ T: (بِس مَنظَر) Wo ilm, haalaat, o asbaab jo kisi baat ya waaqia ko zuhoor mein laane ka baais ho’n ya usey samajhne mein madad de’n [RKT]

☞ Taaleeq: Main kehta hoo'n:

Ye aap se kis ne kaha ke Tunis, Misr, aur Libya aur deegar mulko'n mein jo muzaahare kiye gae wo pur-amn the? Kya aap ko nahi pata ke sirf Libya mein un muzaaharo'n ki wajah se hazaaro'n maasoom jaane'n gai hain, mulk mein khauf-o-dahshat, anarchy, aur khana-jungi ki haalat paeda ho gai hai aur bahut se log mulk se bhaag chuke hain?

Isi tarah misr ke andar bhi hazaaro'n afraad ne jaan gawaai hai, qatl-o-khoonrezi aur tabaahi mulk mein aam hui hai.

Muzaaharo'n ki wajah se logo'n ko sakht haalaat ka saamna karna pada hai, aur un muzaaharo'n ka anjaam log aaj bhi bhugat rahe hain, mustaqbil mein kya hota hai use Allah hi behtar jaanta hai.

☞ Daktoor Saud al-Funaisaan aage teesre safhe par kehte hain:

"Doosra Waqfa: Izhaar-e-raae ki aazaadi: Izhaar-e-raae ki aazaadi ek (1) musalman ki zindagi mein uske bunyaadi huqooq mein se hai aur us par ibaadat-o-muamalaat mein bahut saare sharai ahkamaat munhasir hain".

"Kisi ki izhaar-e-raae ki aazaadi par ziyaadati karna zulm aur insaani sharaafat ki paamaali¹ hai. Saath hi doosre ki bandage aur taabedari par lagaana hai, jabke insaan azaad paeda hua hai aur wo usi aazaadi ke saath jeene ka haq rakhta hai, Allah ke siwa kisi ki bandage par use majboor nahi kiya jaa sakta. Yaha'n tak ke ek (1) sharai ghulaam bhi apne aaqa ki maatahati mein reh kar apni insaani karaamat aur sharaafat ke saath jeene ka haq rakhta hai aur eteqaad aur ibaadat mein aazaadi ka mustahiq hai. Syedna Umar Farooq رضي الله عنه par Allah rahem farmaae, jab aap ne apne ek (1) governor ka muhaasaba karte hue usi mafhoom ki taakeed farmaai thi ke tum ne logo'n ko kab se ghulaam samajh liya, jabke unki maaon se unhe'n azaad jana hai?"

"Islam ke andar izhaar-e-raae ki aazaadi hi dar-asl daawat-e-deen ki buniyaad hai. Irshad-e-Baari Ta'ala hai:"

¹ T: (پامالی) Tabaah/barbaad hone ki haalat ya kaefiyat [RSB]

Aur Laazim Hai Ke Tumhari Soorat Mein Ek (1) Aesi Jamaat Ho Jo Neki Ki Taraf Daawat De'n Aur Acche Kaam Ka Hukm De'n Aur Buraai Se Mana Kare'n Aur Yehi Log Falaah Paane Waale Hain.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

(Surah-Aale-Imran: 104)

Aur maaroofo-o-munkar ke usool Kitab-o-Sunnat ke andar mansoos hain, magar uski qisme'n aur taadaad insaano ki kasrat ke ba-qadr bahut ziyaada aur muttaaddi hain.

Irshad-e-Baari Ta'ala hai:

Khushki Aur Samandar Mein Fasaad Zaahir Ho Gaya, Uski Wajah Se Jo Logo'n Ke Haatho'n Ne Kamaya, Taake Wo Unhe'n Uska Kuch Maza Chakhaae Jo Unho'n Ne Kiya Hai, Taake Wo Baaz Aajaae'n.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ.

(Surah-ar-Room: 41)

🌀 Taaleeq: Main kehta hoo'n:

① Sharai ahkamaat aql waalo'n par laagu hote hain, naake paagalo'n par aur bahut se ahkamaat aazaad logo'n par laagu hote hain, naake ghulaamo'n par. Chunache aazaadi se muraad aazaad shakhshiyat hai, jo ke maarooof ghulaami ka zidd hai, naake usse muraad izhaar-e-raae ki aazaadi hai jise jamhooriyat ka ek (1) sutoon maana jaata hai. Misaal ke taur par jihaad aur hajj ke liye aazaadi shart hai, yaane ghulaam par na to jihaad waajib hai aur naa hi hajj. Isi tarah zakat ke liye bhi aazaadi shart hai, yaane ghulaam par zakat farz nahi hai. Is liye ke wo maal ka maalik nahi hota, balke wo khud kisi ki milkiyat hota hai.

So, jin sharai ahkamaat mein aazaadi matloob hai usse shakhshi aazaadi muraad hai, naake izhaar-e-raae ki aazaadi. Kyounke islam ke andar izhaar-e-raae ki aazaadi nahi hai, balke uske liye quyood-o-sharaaet hain, chunache islam mein aesi kisi izhaar-e-raae ki aazaadi nahi jisse kisi fard ko, jamat ko, ya samaaj ko, ya phir riaaya aur haakim ko nuqsan pohonche. Chunache jo bhi izhaar-e-raae ki aazaadi ke naam par baatil, jhoot, bidaat-o-khurafaat, gumraahi, shirk, sabb-o-

shitam¹ aur gheebat jaese munkaraat² ka irtikaab kare use khamosh kar dena adl-o-insaaf ka taqaaza hai, ye naa to zulm-o-ziyaadati hai aur naa hi insaani sharaafat ki paamaali hai, balke un umoor ka iqraar karna zulm aur insaani sharaafat ki paamaali hai.

② Agar aap musalman ki aazaadi ki baat karte hain to aap par zaroori hai ke us par Kitab-o-Sunnat se daleel pesh kare'n, naa ke kuffaar mumaalik se imported jamhooriyat se.

Islam ke andar haqiqi aur qaabil-e-ehteraam aazaadi shariyat ke saath munzabit³ aur mashroot⁴ hai aur har tarah ke zarar⁵ aur fasaad-o-bigaad se door hai.

Irshad-e-Baari Ta'ala hai:

Aye Logo Jo Imaan Laae Ho! Allah Se Daro Aur Bilkul Seedhi Baat Kaho. Wo Tumhare Liye Tumhare Aamaal Durust Kar Dega Aur Tumhare Liye Tumhare Gunaah Bakhsh Dega Aur Jo Allah Aur Uske Rasool Ki Farmabardaari Kare To Yaqeenan Usne Kamyabi Haasil Karli, Bahut Badi Kaamyabi.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

(Surah-al-Ahzaab: 70-71)

Mazeed Irshad-e-Baari Ta'ala hai:

Aur Mere Bando'n Se Keh De Wo Baat Kahe'n Jo Sabse Acchi Ho, Beshak Shaetaan Unke Darmiyaan Jhagda Daalta Hai. Beshak Shaetaan Hamesha Se Insaan Ka Khula Dushman Hai.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا.

(Surah-al-Isra: 53)

Mazeed irshad-e-Baari Ta'ala hai:

Aur Logo'n Se Acchi Baat Kaho Aur وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ

¹ T: (سَبَّ وَشْتَم) Zulm o sitam, laan-taan [RKT]

² T: (مُنْكَرَات) Shar-an mamnoo kaam, haraam ya naa-jaaee baate'n, makruhaat [RKT]

³ T: (مُنْضَبِط) Baa-zaabta, murattab, tae-shuda, regulated [RKT]

⁴ T: (مَشْرُوط) Jiske saath koi shart ho, conditional [RKT]

⁵ T: (ضَرَر) Nuqsaaan, dukh, dard, ranj, takleef [RKT]

Namaz Qaaem Karo Aur Zakat Do, Phir وَأَتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
Tum Phir Gae Magar Tum Mein Se Thode مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ.
Aur Tum Mu'n Pherne Waale The. (Surah-al-Baqara: 83)

Aap dekhenge ke pehli aayat ke andar momino'n ko imaan ke saath khitaab karne ke baad taqwa ka hukm diya gaya hai. Phir uske ma-a'n¹ baad acchi aur bhali baat kehne ka hukm diya gaya hai, phir uske baad islaam-e-amal aur gunaaho'n ki bakhshish ki soorat mein taqwa aur bhali baat ke fawaaed batlaae gae hain.

Jabke doosri aayat ke andar Allah Ta'ala ne apne bando'n ko hukm diya hai ke acchi aur bhali baat ke paaband bane'n, taake usse duniya-o-aakhirat mein acche nataaej baraamad ho'n.

Isi tarah teesri aayat ke andar acchi aur umda baat kehne ka hukm diya gaya hai, khwah aam guftagu ho ya daawat-e-deen ke maedaan mein ho.

Sawaal ye hai ke kya in muzaaharo'n aur izhaar-e-raae ki aazaadi ka un Rabbani hidaayaat se kuch bhi taalluq ho sakta hai? Allah ki qasam! Un sab ke andar Allah aur uske rasoolo'n ke manhaj se khula inhiraaf aur insaaniiyat se giri hui razaalat² maujood hai.

Yaqeenan Allah Ta'ala ne qaul-o-fe'l har-ek ke andar fahash-goi aur fahash-kaari aur isi tarah zulm-o-ziyaadati ko sakht lafzo'n mein haraam qaraar diya hai. Irshad-e-Baari Ta'ala hai:

Aap Farmaiye Ke Albatta Mere Rabb Ne قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.
Sarf Haraam Kiya Hai Un Tamaam Fahash Baato'n Ko Jo Elaaniya Hain Aur Jo Poshida Hain Aur Har Gunaah Ki Baat Ko Aur Naahaq Kisi Par Zulm Karne Ko Aur Us Baat Ko Ke Tum Allah Ke Saath Kisi Aesi Cheez Ko Shareek Thehraao Jiski Allah Ne Koi Sanad Naazil Nahi Ki Aur Us Baat Ko Tum (Surah-al-Aaraaf: 33)

¹ T: (مَعًا) Ek hi waqt mein, ek dafaa hi, yakbaargi, fauran [Urduinc]

² T: (رذالت) Kameengi, badmaashi, meanness, lowness [RKT]

Log Allah Ke Zimme Aesi Baat Lagado Jisko
Tum Jaante Nahi.

Sawaal ye hai ke kya jamhooriyat-zada muzaaharo'n aur izhaar-e-raae ki aazaadi mein mazkoora aayaat ki paabandi ki jaati hai? Jin mein Allah ka taqwa, durust aur bhali baat ki paabandi karna, shaetaani amal se door rehna, zaahir aur baatin har tarah ke fawaahish se ijtinaab karna aur zulm-o-ziyaadati se door rehna aur bila-ilm Allah ke khilaaf kuch kehna shaamil hai.

Yaqeenan jamhooriyat-zada muzaahare un fazaael se door hain.

③ Izhaar-e-raae ki aazaadi par aap ne Syedna Umar bin Khattab رضي الله عنه ki taraf mansoob ek (1) waaqia se istidlaal kiya hai jo ke Syedna Anas bin Maalik رضي الله عنه se marwi hai ke ek (1) dafa Hazrat Amr bin al-Aas رضي الله عنه waali-e-misr¹ ke bete Muhammad bin Amr ne ek (1) misri ko kode maare aur kaha ke main bado'n ki aulaad hoo'n.

Hazrat Amr bin al-Aas رضي الله عنه ne us masri badawi² ko qaed kar diya ke kahee'n Ameer-ul-Momineen Hazrat Umar رضي الله عنه ko shikayat na kar de. Ek (1) arsa ke baad jab misri qaed se rihaa hua to Madina mein Hazrat Umar رضي الله عنه ke paas pohoncha aur apne saath hone waali ziyaadati ki shikaayat ki. Hazrat Umar رضي الله عنه ne use apne paas thehraaya aur Hazrat Amr bin al-Aas رضي الله عنه aur unke bete Muhammad bin Amr ko Madina bulwa bheja.

Jab dono Madina pohonche to Aap ﷺ ne mazloom misri ko bulwaya aur uske haath mein koda de kar farmaya ke ise pakdo aur bado'n ki alaad se apna badla lo. Misri ne koda liya aur badla lena shuru kar diya. Wo kode maar raha tha aur Aap ﷺ hark ode par kehte ke bade ki aulaad ko maaro. Aap ﷺ ne us misri ko farmaya ke Amr bin al-Aas رضي الله عنه ko bhi maaro kyou'nke beta tujhe hargiz na maarta agar use baap ke iqtidaar ka ghamand na hota.

¹ T: Misr ke haakim/governor [RSB]

² T: (بَدَوِي) Jungle ya sehra ka baashinda [RKT]

Usne kaha! Ya Ameer-ul-Momineen, jisne mujhe maara tha maine usse badla le liya. Ab main Amr bin al-Aas رضي الله عنه ko nahi maarta. Hazrat Umar رضي الله عنه ne farmaya: Allah ki qasam! Agar tu unko bhi maarta to ham tumhe'n na rokthe. Phir Amr bin al-Aas رضي الله عنه se ghazabnaak lehje mein farmaya: *"Aye Amr! Tum ne logo'n ko kab se ghulaam banana shuru kar diya hai, jabke unki maaon ne unhe'n azaad jana hai"*.

Ye waaqia sanad¹ aur matn², dono etebaar se zaeef hai: Ibne Abdul Hakam ne is waaqia ko Futooh-e-Misir: P167 ke andar zikr kiya hai, jiske andar inqita³ paaya jaata hai. Chunache Abdul Hakam aur Abu Abdah ke darmiyan inqita hai, kyonke unho'n ne kahee'n bhi tahdees⁴ ya simaa⁵ ki saraahat nahi ki hai, aur sanad ke andar Abu Abdah zaeef hai.

Haafiz Zahbi رحمته الله ne (Meezaan-ul-Etedaal: V4 P468) ke andar kaha hai ke: Yusuf bin Abdah jo Saabit Banaani waghaera se riwayat karte hain Hammaad bin Salama ke sasur hain, aage kehte hain ke ye munkar hadeese'n riwayat karte hain. Isi tarah Ibne Hajar ne At-Taqreeb ke andar kaha ke Yusuf bin Abdah Azdi saatwe'n tabqe ke raawi hain, jo ke zaeef hain.

Aur jahaa'n tak matn ke andar zof aur nakaarat⁶ hai to is waaqia ke andar ye waarid hua hai ke Syedna Umar bin Khattab رضي الله عنه ne Amr bin al-Aas رضي الله عنه ko gaali di hai aur unke nasab⁷ mein taan-o-tashnee ki hai, jabke ye bahut hi baeed aur muhaal⁸ hai ke Syedna Umar bin Khattab رضي الله عنه jaise jaleel-ul-qadr sahabi ek (1) doosre jaleel-ul-qadr sahabi ke saath is tarah ka sulook kare'n!

Aur doosre ye ke ek (1) Nasraani Qibti⁹ ko aakhir uske haq se ziyaada

¹ T: (سند) Rasool Allah Sallaho alaehe wasallam ke asli irshad yaane hadees se pehle ki tamaam ibaat jis mein bayaan karne waalo'n, ek-dosre se sunne waalo'n, aur age pohonchaane waalo'n ka zikr hota hai. Silsila e raawiyaan e hadees, riwaayat karne waale [RKT]

² T: (مثن) Kisi kitaab, mazmoon ya dastawez wagahira ki asal ibaat [RKT]

³ T: (انقطاع) Qata' hone ka amal, munqata hona [RKT]

⁴ T: (تخليد) Riwayat, bayaan e hadees [RKT]

⁵ T: (سماع) Kaan lagaa kar sunna, dehaan se ya apne kaan se sunna [RKT]

⁶ T: (نكارت) Na-pasandeedgi, bezaari, nafrat, ajnabi-pan [RKT]

⁷ T: (نسب) Nasal, silsila, khandaan, khandaan ka silsila (baap ki taraf se) [RKT]

⁸ T: (مُحال) Jis ka hona mumkin na ho, naa-mumkin [RKT]

⁹ T: Coptic Christian [RSB]

ka hukm kaese de sakte hain, wo bhi ek (1) musalman ke khilaaf aur wo bhi ek (1) jaleel-ul-qadr sahaabi ke khilaaf?!

Teesre ye ke is waaqia ke andar ye bhi waarid hua hai ke Syedna Umar bin Khattab رضي الله عنه ne Syedna Amr bin al-Aas رضي الله عنه ko maarne ka hukm diya hai. Sawaal ye hai ke aakhir Syedna Amr bin al-Aas رضي الله عنه ki kya ghalati thi, unho'n ne to maara bhi nahi tha? Jabke Allah Ta'ala ne farmaya hai:

Koi Kisi Ka Bojh Nahi Uthaaega. (Surah-al-Anaam: 164). وَلَا تَنْزِرُوا زِرَّةً وَلَا زِرَّةً أُخْرَىٰ.

Syedna Umar bin Khattab رضي الله عنه jaese aadil aur insaaf-pasand khalifa se baeed aur muhaal hai ke aap aese shakhs ko bhi badle mein maarne ka hukm denge jisne bilkul na maara ho.

🌀 **Daktoor Saud al-Funaisaan aage teesre safhe par kehte hain:** “*Pur-amn ehtijaaj aur muzaahara izhaar-e-raae ki aazaadi ka ek (1) mazhar hai. Kyounke usse qaum ke cheene hue huqooq ko waapas dilaya jaa sakta hai aur us par kiye jaa rahe zulm ko roka jaa sakta hai aur isi tarah be-rozgaari, jaameaat ke andar taaleem, ahle watan ke liye khushgawaar zindagi aur ilaaj muaalaje ki zamaanat jaese bahut saare masaael ko hal kiya jaa sakta hai, isi tarah rishwat aur corruption, qaumi amlaak ki barbaadi, aur corrupt nizaam ko adaalat ke katehre mein laaya jaa sakta hai. Yaqeenan ye haalaat-o-zuroof¹ ke etebaar se aen amr-bil-maaroof-o-nahee-anil-munkar ka fariza hai”.*

🌀 **Taaleeq: Main kehta hoo'n:**

Agar aap islam ke naam par baat kar rahe hain to islam is tarah ki mantiq nahi jaanta aur naa hi ulama-e-islam ne aesi baate'n aaj tak kahi hain. Sawaal ye hai ke aakhir bilaad-e-harmain ke andar qaum ke kaunse huqooq cheen liye gae hain, ke jin ki waapsi ke liye aap muzaahara karenge?

Jahaa'n tak main jaanta hoo'n aur yaha'n ke log jaante hain ke Europe aur America jaese mumaalik ki tarah Malakat-e-Saudi Arab apni

¹ T: Haalaat-o-muamalaat, conditions and circumstances [RSB]

awaam se lekar phir usi ko unke oopar kharch nahi karti, balke yaha'n ki hukoomat deti hai, leti nahi hai. Chunache aap dekhenge ke deegar mumaalik apni awaam par sakht aur bhaar-bharkam aur mukhtalif qism ke tax laagu karte hain, yahan tak ke salary tax bhi lete hain, magar jahaa'n par ye zulm nahi hai, waha'n bhi apne agento'n ke zariye fasaad aur archy phaelaana chaahte hain, taake aapas mein mashghool ho kar ghaasib yahoodiyo'n se ghaafil ho jaae'n.

Iske liye wo apne azeem jamhoori hathyaar, yaane muzaaharo'n ka istemaal karte hain, jo jaan-o-maal aur aql-o-khirad¹ sab ko barbaad kar deta hai aur yahood-o-nasaara ko iska anjaam-e-badd acchi tarah maaloom hai, isi liye wo ise muslim mumaalik mein riwaaj dete hain, is liye zaroori hai ke musalman iska idraak kare'n aur apne deen par fakhr kare'n aur aqaaed-o-ibaadaat, samaajiyaat-o-akhlaqiyaat², siyasiyaat-o-iqtisadiyaat³ har maedaan meni use mazbooti ke saath thaame rakhe'n, kyonke usi mein duniya-o-aakhirat har jagah saadat-mandi⁴ aur kaamyabi hai.

Aap paaenge ke tang-maeshat⁵ aur bhaari-bharkam tax ki wajah se America aur Europe ke andar log sabse ziyaada khud-kashi karte hain. Isi tarah unhee'n mulko'n ke andar sabse ziyaada be-rozgaari bhi paai jaati hai.

Yehi wajah hai ke un mumaalik ke andar bad-bakhti aur nahoosat ke saath akhlaaqi aur samaaji iqdaar⁶ ki bhi dhajjiyaa'n khoob udaai jaati hain, isi tarah un jaese un tamaam mumaalik mein shirk-o-kufr ke saath mazkoora tamaam buraaiyaa'n paa jaae'nge jahaa'n shariyat ki paabandi nahi paai jaati.

Ek (1) musannfi aqlmand ko America ke haalaat-o-zuroof ki raushni mein mamlakat-e-saudi arab ka muwaazana karna chaahiye, taake use

¹ T: (عَقْل وِجَرَد) Soojh-boojh, faham o firaaasat [RKT]

² T: (سَمَاجِيَات) Muasharaati masaael ka mutaala, sociology [RKT]

³ T: (أَخْلَاقِيَات) Akhlaaq se mansoob umoor aur masaael, ethics, morality [RKT]

⁴ T: (سَعَادَات مَنَدِي) Farmabardaari, nek-bakhti, taabedaari, itaa-at-shiaari, hukum-bardaari [RKT]

⁵ T: (مَعِيشَت) Moaashi soorat e haal kamzor hona, guzar-basar ka zariya mushkil hona [RSB]

⁶ T: (أَقْدَار) Qadr o qeemat, paemaane [RKT]

yahaa'n par maujood Tauheed-o-Sunnat aur Rahmat-e-Ilaahi ke barkaat ka andaaza ho jaae.

Is mulk ne apni raaya par jo ikraam-o-inaam kiye hain, un mein se: Ek (1) ye bhi hai ke Mamlakat-e-Saudi Arab ne project baraae rihaaishi taraqqi (Real Estate Development Fund) qaaem kiya hai, taake mulk ke baashindo'n ke liye rihaaish banaane mein madad ki jaae, chunache hukumat ki taraf se rihaaish banana ke liye teen-lakh (300,000) Riyaal qarz le sakte hain, jise qisto'n mein pachees (25) saalo'n mein bhar sakte hain. Agar waqt par saari qisto'n ko bhar dega to pachees-feesad (25%) takhfeef¹ ho jaaegi, agar taakheer kiya to poora dena padega aur agar ek-saath jama kar dega to tees-feesad (30%) takhfeef ho jaaegi.

Is waqt us qarz ki miqdaar ko badha kar paanch-lakh (500,000) kar diya gaya hai aur ab tak us sarkaari qarz se poore mamlakah mein paanch-lakh (500,000) rihaaish banaae jaa chuke hain aur uske liye hukumat ne dhai-sau-arab (250 Arab²) riyal makhsos kar rakhi hai.

Isi tarah hukumat ne kaasht-kaari ki farogh ke liye bank qaaem ki hai, jiske zariye hukumat kaasht-kaaro'n ko qisto'n par paisa qarz par deti hai, agar waqt par kisaan paisa adaa kar deta hai to bees-feesad (20%) takhfeef ho jaati hai.

Isi tarah hukumat taajiro'n ko bhi ta-aawoon deti hai, taake ashiya-e-khurd-o-nosh³ ki qeemato'n mein izaafa na kiya jaae. Is liye bilaad-e-harmain mein rehne waalo'n ko chaahiye ke wo Allah Ta'ala ka shukr adaa kare'n un tamaam deeni aur duniyaawi nemato'n par aur amn-o-amaan neez khush-haali par jinhe'n Allah ne nawaaz rakha hai, aur shayad taareekh mein aesi koi hukumat aap ko mushkil se mile jo apni riaaya ke liye is qadr maaldaari aur khush-haali ke liye koshaa'n ho.

Har jagah fuqara aur maaldaar, ameer aur unke naukar, juhala aur

¹ T: Kam karna, kami, ikhtisaar [RKT]

² T: 1 Arab (1,000,000,000) is equal to 100 Crores, 1 Arab = 100 Crores. So 250 Arab = 25000 crores (250,000,000,000) Saudi Riyal [RSB]

³ T: (أَشْيَاءُ خُورْد و نَوَاش) Khane-peene ka saamaan [RSB]

ulama, ahle-khirad¹ aur aql se paedal log paae jaate hain, ye Allah ki sunant rahi hai.

Irshad-e-Baari Ta'ala hai:

Yaqeenan Tera Rabb Jiske Liye Chaahe Rozi Kushaada Kar Deta Hai Aur Jiske Liye Chaahe Tang, Yaqeenan Wo Apne Bando'n Se Baa-Khabar Aur Khoob Dekhne Waala Hai.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا. (Surah-al-Isra: 30)

Mazeed Irshad-e-Baari Ta'ala hai:

Allah Rizq Faraakh Kar Deta Hai Jiske Liye Chaahta Hai Aur Tang Kar Deta Hai Aur Wo Duniya Ki Zindagi Par Khush Ho Gae, Halaanke Duniya Ki Zidnagi Aakhirat Ke Muqaable Mein Thode Se Saamaan Ke Siwa Kuch Nahi.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا ۚ وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ. (Surah-ar-Raad: 26)

Mazeed Irshad-e-Baari Ta'ala hai:

Allah Rizq Faraakh Kar Deta Hai Apne Bando'n Mein Se Jiske Liye Chaahe Aur Uske Liye Tang Kar Deta Hai Beshak Allah Har Cheez Ko Khoob Jaanne Waala Hai.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ. (Surah-al-Ankaboot: 62)

Mazeed Irshad-e-Baari Ta'ala hai:

Aur Kya Unho'n Ne Nahi Dekha Ke Allah Rizq Faraakh Kar Deta Hai Jiske Liye Chaahta Hai Aur Tang Kar Deta Hai, Beshak Us Mein Un Logo'n Ke Liye Yaqeenan Bahut Si Nishaniyaa'n Hain Jo Imaan Rakhte Hain.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ. (Surah-ar-Room: 37)

Mazeed Irshad-e-Baari Ta'ala hai:

Keh Deejiye! Ke Mera Rabb Apne Bando'n Mein Jiske Liye Chaahe Roze Kushaada

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ

¹ T: (أَهْلِي خَيْرَد) Ahle aql, ahle shaoor, aqlmand, hoshiyaar log [RKT]

Karta Hai Aur Jiske Liye Chaahe Tang Kar Deta Hai, Tum Jo Kuch Bhi Allah Ki Raah Mein Kharch Karoge Allah Uska (poora-poori) Badla Dega Aur Wo Sabse Behtar Rozi Dene Waala Hai.

مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ.
(Surah Saba: 39)

Mazeed Irshad-e-Baari Ta'ala hai:

Aur Agar Allah Apne Bando'n Ke Liye Rizq Faraakh Kar Deta To Yaqeenan Wo Zameen Mein Sarkash Ho Jaate Aur Lekin Wo Ek (1) Andaaize Ke Saath Utaarta Hai, Jitna Chaahta Hai, Yaqeenan Wo Apne Bando'n Se Khoob Baa-Khabar, Khoob Dekhne Waala Hai.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ.
(Surah-ash-Shoora: 27)

Allah Ta'ala jis par chaahta hai rizq ko kushaada karta hai aur jis par chaahta hai tang kar deta hai, ye uski hikmat-e-baaligha hai jiske zariye wo apne bando'n ko aazmaata hai.

Agar uska tang-dast banda tang-dasti par sabr karta hai to uske sabr par Allah use badla deta hai aur agar uska maaldaar banda uski nemato'n ka shukr adaa karta hai aur uske bando'n ke huqooq ko poora karta hai to use bhi behtar badla deta hai, lekin agar tangdast banda be-sabra ho kar jaza'-faza'¹ karta hai aur maaldaar itraata hai aur naa-shukri karta hai to use saza deta hai.

Irshad-e-Baari Ta'ala hai:

Kya Wo Tere Rabb Kki Rahmat Taqseem Karte Hain? Ham Ne Khud Unke Darmiyaan Unki Maeeshat Duniya Ki Zindagi Mein Taqseem Ki Aur Un Mein Se Baaz Ko Baaz Par Darjo'n Mein Buland Kiya, Taake Unka Baaz-baaz Ko Taabe² Bana Le Aur Tere Rabb Ki Rahmat Un Cheezo'n Se Behtar Hai

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا ۖ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ.
(Surah-az-Zukhruf: 32)

¹ T: (جَزَعٌ فَزَعٌ) Giryā-wizaari [RKT]

² T: (تابع) Farmabardaar, muttee, maatahat, paaband, hukm maanne waala [RKT]

Jo Wo Jama Karte Hain.

Allaama Shaukani رحمۃ اللہ علیہ ne is aayat ke tahat likhte hain: “Allah ke qaul (Kya Wo Tere Rabb Ki Rahmat Taqseem Karte Hain?) se muraad nubuwwat hai ya umoom¹ muraad hai aur istifhaam-e-inkaari² hai, phir Allah ne ye waazeh kiya hai ke Allah hi ne umoor-e-maeshat ko logo’n ke darmiyaan taqseem kiya hai. Jaesa ke farmaya: (Ham Ne Khud Unke Darmiyaan Unki Maeshat Duniya Ki Zindagi Mein Taqseem Ki), iski zimmedaari makhlooq mein se kisi ko nahi di hai, maeshat ki taqseem aur faisla karne ka zimma khud liya hai aur jab muaamala aesa hai to phir nubuwwat ke muaamale mein wo qaane’³ kyon nahi hote? Isi liye Imam Muqaatil رحمۃ اللہ علیہ kehte hain ke kya in logo’n ke haath mein risaalat ki kunji hai ke wo jise chahe’n risaalat de de’n?”

Aur aage Allah ne farmaya: “(Aur Un Mein Se Baaz Ko Baaz Par Darjo’n Mein Buland Kiya) Yaane duniyawi umoor mein baaz-baaz se afzal hain jaese rizq, sardaari, taqat, azaadi, aql aur ilm waghaera ke mumaamle mein, phir aage us afzaliyat ki illat bhi bayaan kardi hai, ye keh kar ke (Taake Unka Baaz, Baaz Ko Taabe Banale), yaane log aapas mein ek-dosre ko istemaal kare’n, chunache jo maaldaar hai, wo ghareeb ko istemaal kare, jo raees hai wo apne maatahato’n ko istemaal kare, taqatwar kamzor ko, azaad ghulaam ko, aur ahle daanish kam-aqlo’n ko istemaal kare’n, aam taur se duniyawi umoor isi tarah anjaam paate hain aur usi mein ek-dosre ki maslahate’n poori hoti hain aur har-ek apne manzil-e-maqsood tak pohonchta hai. Kyounke saare duniyawi peshe ek (1) shakhs tanha nahi jaanta, isi liye har-ek doosre ka mohtaaj hota hai aur usi se aapas mein rawadaari⁴ aur muwasaat-o-bhai-chaargi bhi badhti hai”.

Main kehta hoo’n ke ye saudi hukumat apni riaaya aur unki behtar maeshat ki khaatir unka bada khayaal rakhti hai, isi liye ye islami

¹ T: (عُوم) Aam hona [RKT]

² T: (اِسْتِفْهَامُ اِنْكَارِي) Jisse nafi maqsood hoti hai, jaise tum ye kaam kyon’n karte ho? [Urduinc]; Inkaar ba-soroat e sawaal jaise Budhaape mein zindagi ka kya lutf? Yaane kuch lutf nahi [RKT]

³ T: (قَانع) Qanaa-at karne waala, jo mil jaae us par raazi rehne waala [FL]

⁴ T: (رَوَادَارِي) Karam-farmaai, tawaazo, inkisaar, akhlaaq, lehaaz [Urduinc]

hukumat ke saae mein khushgawaar zindagi guzaarte hain. Tarz-e-maeeshat ke saath sehat-e-aamma ka bhi bharpoor khayaal rakhti hai, jiske liye har shahr mein acche-acche haspataal banwa diye hain.

Aap dekhenge ke jo ahle bidat, nafs-parast, aur hizbiyyat-pasand hote hain aam taur par corruption, rishwat aur ohde-o-mansab ki dhons unhee'n ke yahaa'n paai jaati hai, kyouнке hukumat ki taalimaat aur uske bataae hue usoolo'n ko ye nahi tasleem karte.

Main aap se poochna chaahta hoo'n ke jin muzaaharo'n ko aap jaaez keh rahe hain jin mein fasaad aur tabaahi ke siwa kuch nahi dikhaai deta, unki mashrooiyat par kya dalaael hain?

Isi tarah islam ke andar izhaar-e-raae ki aazaadi ke kya mazaahir¹ hain?

Aur kya amr-bil-maaroof-o-nahee-anil-munkar ka fariza har shakhs ke zimme hai ya uske liye kuch mutaiyyan sharaaet hain? Aur amr-bil-maaroof-o-nahi-anil-munkar se un muzaaharo'n ka aakhir kya taalluq hai, jinhe'n kuffaar ne zameen mein fasaad-e-aam machaane ke liye ejaad kiya hai?

Aur isi tarah kya hukkaam ko nasihat karna har shakhs par waajib hai ya uske liye bhi kuch khaas afraad hain aur kuch sharaaet hain?

Main kehta hoo'n ye muzaahare aur ehtijaaj jo jamhooriyat-pasando'n ke nazdeek kuch maz-oomah² huqooq ki baazyaabi³ ke liye waseela hain, unka islam se koi taalluq nahi hai, balke ye khule taur par islami nusooos ke khilaaf hain, un mein se chand dalaael ka zikr zel mein kiya jaata hai:

Irshad-e-Baari Ta'ala hai:

Aur Agar Haq Unki Khwaahish Ke
Peeche Chale To Yaqeenan Sab
Aasmaan Aur Zameen Aur Jo Koi Un

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ
السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ
أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ

¹ T: (مَظَاهِير) Zaahir cheeze'n ya nazaare [RKT]

² T: Farzi, gumaan-shuda, qiyaas kiya hua [RKT]

³ T: (بِإِذْنِهِ) Waapas milna, phir se paana, gai hui cheez ka dobara mil jaana [RKT]

Mein Hai, Bigad Jaae. Balke, Ham Unke
Paas Unki Nasihat Lekar Aae Hain To
Wo Apni Nasihat Se Mu'n Modne Waale
Hain. (Surah-al-Mominoon: 71)

مُعْرِضُونَ.

Mazeed Allah Ta'ala ne munafiqeen ke baare mein farmaya:

Aur Jab Unse Kaha Jaaa Hai Ke Zameen
Mein Fasaad Mat Daalo To Kehte Hain
Ham To Sirf Islaah Karne Waale Hain. Sun
lo! Yaqeenan Wohi To Fasaad Daalne
Waale Hain Aur Lekin Wo Nahi Samajhte.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ
هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ.
(Surah-al-Baqara: 11-12)

Mazeed Irshad-e-Baari Ta'ala hai:

Beshak Tumhare Paas Tumhare Rabb Ki
Taraf Se Ek (1) Waazeh Daleel Aachuki.
Pas Map Aur Tol Poora Karo Aur Logo'n
Ko Unki Cheeze'n Kam Na Do Aur
Zameen Mein Uski Islaah Ke Baad Fasaad
Na Phaelaao Ye Tumhare Liye Behtar Hai,
Agar Tum Momin Ho.

قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا
الْكَيْلَ وَالْبَيْزَانَ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ.
(Surah-al-Aaraaf: 85)

Mazeed Irshad-e-Baari Ta'ala hai:

Phir Yaqeenan Tum Qareeb Ho Agar Tum
Haakim Ban Jaaao Ke Zameen Mein
Fasaad Karo Ur Apne Rishto'n Ko Bilkul
Hi Qata¹ Kar Do. Yehi Wo Log Hain Jin Par
Allah Ne Laanat Ki, Pas Unhe'n Behra Kar
Diya Aur Unki Aankhe'n Andhi Kar Dee'n.

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي
الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿٢٧﴾ أُولَئِكَ
الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصْهَبَهُمْ وَاعْيَأَ
أَبْصَارَهُمْ.
(Surah Muhammad: 22-23)

Mazeed Irshad-e-Baari Ta'ala hai:

Aur Logon Mein Se Baaz Wo Hai Jiski
Baat Duniya Ki Zindagi Ke Baare Mein
Mujhe Acchi Lagti Hai Aur Wo Allah Ko
Us Par Gawaah Banaata Hai Jo Uske Dil

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ
الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ
أَلَدُ الْخِصَامِ ﴿٣٠﴾ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ

¹ T: (قَطَّعَ) Kaatna, inqtetaa ka amal, ya munqata hona [RKT]

Mein Hai, Halaanke Wo Jhagde Mein لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ
 Sakht Jhagdalai Hai Aur Jab Waapas Jaata وَاللَّهُ لَا يُحِبُّ الْفُسَادَ.
 Hai To Zameen Mein Daud-dhoop Karta
 Hai, Taake Us Mein Fasaad Phaelaee Aur
 Kehti Aur Nasl Ko Barbaad Kare Aur Allah
 Fasaad Ko Pasand Nahi Karta. (Surah-al-Baqara : 204-205)

Mazkoora tamaam sharai nusoos ki mukhaalifat muzaaharo'n mein paai jaati hai, balke ye munkar aur fasaad ki sabse buri qismo'n mein se hai, isi liye adaa-e-islam¹ ise khush-numa bana kar pesh karte hain. Aur in sha Allah aage uske radd mein ahadees bhi pesh ki jaaengi.

🌀 **Daktoor Saud al-Funaisaan aage teesre aur chauthi safhe par kehte hain:** *“Teesra waqfa: Muslim hukkaam ki itaa-at ka masla:”*

“Aadil haakim ki itaa-at: Sahih Muslim ke andar waarid hua hai ke jisne ameer ki itaa-at ki usne meri itaa-at ki aur jisne ameer ki naafarmaani ki usne meri naafarmaani ki. Aur Sunan Abu Dawood ke andar waarid hua hai: Syedna Abu Musa Ashari رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Ma'mar aur sin-raseeda² musalman ki aur haafiz-e-quran ki jo na us mein ghuloo karne waala ho aur na usse door pad jaane waala ho, aur aadil baadshah ki izzat-o-takreem dar-asl Allah ke ijlaal-o-takreem³ ka ek (1) hissa hai”. (Sunan Abu Dawood: 4843)

“Sahih Muslim ke andar waarid hua hai: Junaada bin Umaiyya se riwayat hai, ham Syedna Obaada bin Saamit رضي الله عنه ke paas gae wo bimaar the. Ham ne kaha: Bayan karo ham se (Allah Ta'ala tum ko accha kare). Aesi koi hadees hai jisse Allah faaeda de-de aur jisko tum ne suna ho Rasool Allah ﷺ se. Unho'n ne kaha ham ko bulaya Rasool Allah ﷺ ne ham ne aap se baeyat ki aur aap ne jo ahd liye un mein ye bhi bataya ke ham baeyat karte hain baat sunne aur itaa-at karne par khushi aur naa-khushi mein, sakhti aur aasaani mein aur hamari haq-

¹ T: (أعدا) Islam aur musalmano ke dushman [RSB]

² T: (سن رسيده) Boodha, badi umr ka, puraana [RKT]

³ T: (إجلال) Buzurgi, azmat, shaan o shaukat [RKT]

talfiyaa'n hone mein aur ham jhagda na karenge us shakhs ki khilaafat mein jo uske laayaq ho magar jab khula kufr dekhe'n jo Allah Ta'ala ke paas hujjat ho". (Sahih Muslim: 1409)

"Isi tarah ek doosri riwayat mein waarid hua hai: Syedna Abdullah bin Umar رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: Musalman par sunna aur maanna waajib hai (haakim ki baat ka) khwah usko pasand ho ya na ho, magar jab hukm kiya jaae gunaaah ka to na sunna chaahiye na maanna chaahiye".

"In nusoos ki raushni mein ek (1) aadil haakim ki itaa-at waajib hai agar wo maaroof aur itaa-at ke kaamo'n ka hukm kare, lekin agar maasiyat ke kaamo'n ka hukm kare to aesi soorat mein uski itaa-at waajib nahi hai. Jaesa ke ek (1) hadees ka andar waarid hua hai ke: 'Khaalid ki maasiyat mein kisi makhlooq ki itaa-at nahi hai' (Sahih Bukhari: 7257; Sahih Muslim: 1840)".

🌀 **Taaleeq: Main kehta hoo'n:**

① Syedna Obaada bin Saamit رضي الله عنه ki riwayat mein is baat ki saraahat hai ke khushi aur naa-khushi mein, sakhti aur aasaani mein, isi tarah tarjeehi soorat mein yaane har haalat mein itaa-at ki jaaegi.

Junaada bin Umaiyya se riwayat hai, ham Syedna Obaaa bin Saamit رضي الله عنه ke paas gae wo bimaar the. Ham ne kaha: bayan karo ham se (Allah Ta'ala tum ko accha kare). Aesi koi hadees hai jisse Allah faaede de-de, aur jisko tum ne suna ho Rasool Allah ﷺ se. Unho'n ne kaha ham ko bulaya Rasool Allah ﷺ ne, ham ne Aap se baeyat ki aur aap ne jo ahd liye un mein ye bhi bataya ke ham baeyat karte hain baat sunne aur itaa-at karne par khushi aur naa-khushi mein, sakhti aur aasaani mein aur hamari haq-talfiyaa'n hone mein aur ham jhagda na karenge us shakhs ki khilaafat mein jo uske laayaq ho 'magar jab khula kufr dekhe'n jo Allah Ta'ala ke paas hujjat ho'. (Sahih Muslim: 1709)

Is itaa-at ka waajbi taqaaza ye hai ke musalman ek (1) muslim haakim ki itaa-at har haalat mein kare siwaae ek (1) haalat ke, aur wo kufr-e-

sareeh ki haalat hai jiska irtikaab haakim-e-waqt alal-elaan kare, uske alaawa tamaam soorato'n mein uski itaa-at waajib hai.

Isi ke qareeb-qareeb Syedna Abu Huraira رضي الله عنه ki ye hadees bhi hai: *“Syedna Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: Tujh par laazim hai sunna aur itaa-at karna (haakim ki bat ka) takleef aur raahat mein, khushi aur ranj mein aur jis waqt tera haq aur kisi ko de'n”*. (Sahih Muslim: 1836)

(Yaane agarche haakim tumhari haq-talfi bhi kare aur jo shakhs tum se kam haq rakhta ho usko tumhare oopar muqaddam kare, tab bhi sabr aur itaa-at karni chaahiye aur fasaad karna aur fitna phaelaana maane hai. Nawawi رحمته الله ne kaha: Ye itaa-at usi soorat mein hai jab haakim ka hukm khilaaf-e-shara'¹ na ho aur agar shara' ke khilaaf ho to itaa-at na kare).

② *“Syedna Abu Huraira رضي الله عنه se riwayat hai, Nabi ﷺ ne farmaya: Bani Israel ki hukumat paeghambar kiya karte the jab ek (1) paeghambar marta to doosra paeghambar uski jagah ho jaata mere baad to koi paeghambar nahi hai, balke khalifa honge aur bahut honge. Logo'n ne arz kiya, phir aap ham ko kya hukm karte hain. Aap ﷺ ne farmaya: Jisse pehle baeyat karlo usi ki baeyat poori karo aur unka haq adaa karo Allah unse samajh lega jo usne un ko diya hai”* (Sahih Muslim: 1842)

③ Syedna Abdullah رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: *“Mere baad haq-talfi hogi aur aesi baate'n hongii jin ko tum bura jaanoge. Sahaba رضي الله عنهم ne arz kiya: Ya Rasool Allah! Phir aese waqt mein jo rahe usko aap kya hukm karte hain. Aap ﷺ ne farmaya: Ada karo us haq ko jo tum par hai (yaane itaa-at aur farmabardaari) aur jo tumhara haq hai us parwardigaar se mango (ke Allah usko hidaayat kare ya usko badal ka aadil haakim tum ko de de)”*. (Sahih Muslim: 1843)

④ *“Syedna Usaid bin Huzair رضي الله عنه se riwayat hai, Rasool Allah ﷺ se ek (1) ansaari ne alahada ho kar kaha mujh ko haakim kar dejiye, jaese aap ne falaa'n shakhs ko hukumat di hai. Aap ﷺ ne farmaya: Mere*

¹ T: (خلاف شرع) Shariyat e Musa عليه السلام ke khilaaf/bar-aks [RSB]

baad tumhari haq-talfi hogi to sabr karna yaha'n tak ke mujhse milo hauz-e-kausar par". (Sahih Muslim: 1845)

Is par Imam Nawavi me ue baab bandha hai:

بَابُ الْأَمْرِ بِالصَّبْرِ عِنْدَ ظُلْمِ الْوَلَاةِ وَاسْتِثْنَائِهِمْ.

Baab: Haakimo'n Ke Zulm Aur Bejaa Tarjeeh Par Sabr Karne Ka Bayaan

⑤ *"Alqama bin Waael Hadhrami se riwayat hai, unho'n ne suna apne baap se kaha ke Salama bin Yazeed Jofi ؓ ne Rasool Allah ﷺ se poocha: Ya NabiAllah! Agar hamare ameer aese muqarrar ho'n jo apna haq ham se talab kare'n aur hamara haq na de'n to aap kya farmate hain? Aap ؓ ne jawaab na diya phir poocha: Jawaab na diya. Phir poocha to Ashot bin Qais ne Salama ؓ ko ghasita aur kaha: Suno aur itaa-at karo un par unke amal-o'n ka bojh hai aur tum par tumhare aamaal ka". (Sahih Muslim: 1846)*

Ek (1) doosri sanad ke saath Imam Muslim ne izaafa karte hue ye riwayat naql ki hai: *"Is mein ye hai ke unhe'n Ashot bin Qais ne apni taraf kheen ch liya to Rasool Allah ﷺ ne farmaya: Suno aur itaa-at karo unke amal unke saath hain aur tumhare amal tumhare saath honge". (Sahih Muslim: 1846)*

Aur Imam Nawavi ne us par ye baab baandha hai:

بَابُ فِي طَاعَةِ الْأُمَرَاءِ وَإِنْ مَنَعُوا الْحَقُّوقَ.

Baab: Umara Ki Itaa-at Karne Ka Hukm Agarche Wo Haq-talfi Hi Kare'n

In ahadees par ghaur kare'n ke Rasool-e-Akram ﷺ ne kis tarah fitno'n ke har darwaze ko band kar diya hai. Aap ؓ ne fitno'n ki peshangoi bhi farmaai aur unhee'n fitno'n mein hukkaam ke jor-o-zulm aur tarjihaat ki kahani bhi batlaai aur ese haalaat mein sabr-o-tahammul ki talqeen bhi ki hai. Huqooq ke muta'alabe ki khaatir khurooj-o-baghaawat aur muzaaharo'n ki taaleem nahi di hai. Jis tarah aaj ke yahood-o-nasaara aur unke jamhooriyat-zada paerukaar karte hain aur us tariqa par chalne waale izhaar-e-raae ki azaadi aur jamhooriyat ke naam par tamaam fitna-parwar aur fasaad ke khoogar karte hain.

Allah ke Rasool ﷺ ne hame'n bila-khauf-o-malaamat haq baat kehne ki talqeen ki hai, uska matlab ye nahi hai ke ham imported jamhooriyat, muzaharaat aur fitna-o-fasaad jaese baatil tehrikaat ka daai bane'n.

Hamara kaam ye hai ke ham tamaam musalmano aur unke hukkaam ko Allah ki azmat aur uski itaa-at ki yaad-dahaani karaae'n aur ye ke Allah Ta'ala qiyaamat ke roz har-ek ka hisaab lega.

Jaesa ke Irshad-e-Baari Ta'ala hai:

Aur Ham Qiyaamat Ke Din Aese Taraazu Rakhenge Jo Aen-insaaf Honge, Phir Kisi Shakhs Par Kuch Zulm Na Kiya Jaaega Aur Agar Raai Ke Ek (1) Daana Ke Baraabar Amal Hoga To Ham Use Le Aenge Aur Ham Hisaab Lene Waale Kaafi Hain.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ
فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ
حَبَّةٍ مِنْ خَزْدَلٍ أَتَيْنَا بِهَا وَكُفَىٰ بِنَا
حَاسِبِينَ.

(Surah-al-Ambiya: 47)

Mazeed Irshad-e-Baari Ta'ala hai:

Pas Jisne Zarra Baraabar Neki Ki Hogi Wo Use Dekh Lega Aur Jisne Zarra Baraabar Buraai Ki Hogi Wo Use Dekh Lega.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

(Surah-az-Zalzla: 7-8)

Mazeed ham unhe'n Kitab-o-Sunnat ki paerawi karne logo'n ke saath shafqat aur narmi se pesh aane ki bhi daawat denge, adl-o-insaaf aur fikr-e-aakhirat ki taraf bulaaenge, jaesa ke is hadees ke andar waarid hua hai:

“Syedna Abdullah bin Amr ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: Jo log insaaf karte hain wo Allah Azzo Wajal ke paas mimbaro'n par honge parwardigaar ke daahini taraf aur uske dono haath daahine hain (yaane baae'n haath mein jo daahine se quwwat kam hoti hai ye baat Allah Ta'ala mein nahi kyonke wo har aeb se paak hai) aur ye insaaf karne waale wo log hain jo hukm karte waqt insaaf karte hain aur apne baal baccho'n aur azizo'n mein insaaf karte haina ur jo kaam unko diya jaae us mein insaaf karte hain”. (Muslim: 1827)

Isi tarah ham ye bhi yaad dilaee'n ke insaaf karne waale haakim qiyaamat ke roz arsh ke saae mein honge, jaesa ke ek (1) hadees ke

andar waarid hua hai. Chunache wo Allah ke azaab se bachte hue riaaya ke saath insaaf se kaam le'n, jaesa ke is hadees ke andar waarid hua hai:

“Hasan se riwayat hai, Obaidullah bin Ziyaad, Syedna Maqil bin Yasaar رَضِيَ اللَّهُ عَنْهُ ki timaardaari ko aaya jis bimaari mein wo mar gae to Syedna Maqil رَضِيَ اللَّهُ عَنْهُ ne kaha: Main ek (1) hadees bayan karta hoo'n jo maine Rasool Allah ﷺ se suni hai, agar main jaanta ke abhi zinda rahunga to tujh se bayaan na karta. Maine Rasool Allah ﷺ se suna, Aap ﷺ farmate the: Koi band aesa nahi jisko Allah Ta'ala ra'eeyat de phir wo mare us haalat mein ke wo khiyaanat karta hua apni ra'eeyyat¹ ke huqooq mein magar Allah haraam kar dega us par jannat ko”. (Sahih Muslim: 142)

Is hadees mein ek (1) doosri sanad se marwi hai: *“Jo haakim ho musalmano ka phir unki bhalaai mein koshish na kare aur khaalis niyyat se unki behtari na chaahe to wo unke saath jannat mein na jaaega”* (balke peeche reh jaaega aur apni naa-insaafi ka azaab bhugtega). (Sahih Muslim: 142)

🌀 Yaha'n Daktoor Saud al-Funaisaan par chand aur mulahazaat darj kiye jaa rahe hain:

① Ham yehi kahenge ke Daktoor Saud al-Funaisaan ne Obaada bin Saamit aur Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ ki hadeeso'n se istifaada² kama-haaqahu³ nahi kiya jis mein ye waarid hua hai:

“Junaada bin Umaiyya se riwayat hai, ham Syedna Obaada bin Saamit رَضِيَ اللَّهُ عَنْهُ ke paas gae wo bimaar the. Ham ne kaha: Bayan karo ham se (Allah Ta'ala tum ko accha kare). Aesi koi hadees hai jisse Allah faaede de-de aur jisko tum ne suna ho Rasool Allah ﷺ se. Unho'n ne kaha ham ko bulaya Rasool Allah ﷺ ne, ham ne aap se baeyat ki aur aap ne jo ahd lene un mein ye bhi bataya ke ham baeyat karte hain baat sunne aur itaa-at karne par khushi aur naa-khushi mein, sakhti

¹ T: (رَعِيَّت) Wo log jo baadshah ya raja ki sultanat mein aabaad ho'n, riaaya [RKT]

² T: (إِسْتِفَادَة) Nafa paana, faaeda uthaana [RKT]

³ T: (كَمَا حَقَّهُ) Jaisa ke uska haq hai, theek-theek, ba-khoobi, jaisa ke chaahiye [RKT]

aur aasaani mein aur hamari haq-talfiyaa'n hone mein aur ham jhagda na karenge us shakhs ki khilaafat mein o j uske laayaq ho 'magar khula kufr dekhe'n jo Allah Ta'ala ke paas hujjat ho'." (Sahih Muslim: H1709)

Ye baeyat jiska zikr is hadees ke andar waarid hua hai tamaam haalato'n mein har musalman par waajib hai siwaae kufr-e-sareeh ke irtikaab ki haalat ke.

Is mein ghaer-aadil haakim ka bhi zikr kiya gaya hai, kyunke aadil haakim kisi ko kisi par tarjeeb nahi deta aur na hi naa-haq kisi ka haq maarta hai, balke ye ghaer-munsif aur zaalim hi karta hai, uske bawujood Allah ke Rasool ﷺ ne uski itaa-at ko waajib kiya hai jab tak wo namaz qaaem kare aur kufr-e-sareeh ka alal-elaan irtikaab na kare.

Isi tarah Allah ke Rasool ﷺ Sahaba Ikraam ؓ ko jihaad ki raah mein mushkil haalaat mein aur doosro'n ki zaroorat poori karne mein maal kharch karne par ubhaarte the, is liye riaaya ko hukumat par kulli etemaad karne ke bajaae zaroorat hai mehnat karne aur doosro'n ki zaroorat mein haath bataane ki.

② Daktoor Saud al-Funaisaan ne Obaada bin Saamit aur Abdullah bin Umar ؓ ki hadeeso'n se ajeeb masla istidlaal kiya hai aur wo ye ke itaa-at sirf aadil haakim ki waajib hai. Jabke ye hadeese'n aadil aur ghaer-aadil dono tarah ke hukkaam ko shaamil hain, ba-sharte-ke wo islam ke daaere mein ho'n.

Agar aese hi Daktoor Saeed al-Funaisaan ki tarah sharai nusoos se istidlaal kiya jaaega to phir un nusoos ka kya banega!

③ Inke alaawa bhi kai ahadees aesi hain jin mein zaalim hukmraano ki itaa-at ka hukm diya gaya hai, unhee'n mein ye hadees bhi hai: *"Syedna Abdullah ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: Mere baad haq-talfi hogi aur aesi baate'n hongi jin ko tum bura jaanoge. Sahaba ؓ ne arz kiya: Ya Rasool Allah ﷺ! phir aese waqt mein jo rahe usko aap kya hukm karte hain. Aap ﷺ ne farmaya: Adaa karo us haq*

ko jo tum par hai (yaane itaa-at aur farmabardaari) aur jo tumhara haq hai us parwardigaar se mango (ke Allah usko hidaayat kare ya usko badal kar aadil haakim tum ko de de)” (Sahih Muslim: H1843)

Lihaaza jo musalman haakim hota hai uski itaa-at waajib hai, garche wo zaalimho, is manhaj ki mukhaalifat siwaae khawaarij aur yahood-o-nasaara ki siyaasat aur maghribi jamhooriyat ke dildaado’n ke koi nahi karta hai. Yahood-o-nasaara to chaahte hain ke jis tarah unho’n ne apne deen ke andar tehreef ki hai usi tarah deen-e-islam ke andar bhi tehreef kardi jaae.

Irshad-e-Baari Ta’ala hai:

Aur Tujh Se Yahoodi Hargiz Raazi Na Honge Aur Na Nasaara, Yahan Tak Ke Tu Unki Millat Ki Paerawi Kare. Keh De Beshak Allah Ki Hidaayat Hi Asal Hidaayat Hai Aur Agar Toone Unki Khwahishaat Ki Paerawi Ki, Us Ilm Ke Baad Jo Tere Paas Aaya Hai, To Tere Liye Allah Se (chudaane mein) Na Koi Dost Hoga Aur Na Koi Madadgaar.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِيتَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَاوٍ وَلَا نَصِيرٍ .

(Surah-al-Baqara: 120)

Isi tarah Allah Ta’ala ne apne Nabi ﷺ mukhaatib ho kar farmaya:

Aur Agar Ye Na Hota Ke Ham Ne Tujhe Saabit-Qadam Rakha To Bila-shubha Yaqeenan Tu Qareeb Tha Ke Kuch Thoda Sa Unki Taraf Maael Ho Jaata. Us Waqt Ham Zaroor Tujhe Zindagi Ke Dugne Aur Maut Ke Dugne (azaab) Ka Mazaa Chakhaate, Phir Tu Apne Liye Hamare Khilaaf Koi Madadgaar Na Paata.

وَلَوْلَا أَن تَبْنِيَهُ لَقَدْ كُذِّتَتْ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ۖ إِذَا لَادَفْنُكَ ضِعْفَ الْحِيلَةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْهَا نَصِيرًا .

(Surah-al-Isra: 74-75)

Is liye ham musalmano ko adaa-e-islam¹ ke peeche chalne se aagaah rehna chaahiye.

☞ **Daktoor Saud al Funaisaan aage chauthe safhe par kehte hain: “Aur**

¹ T: (أَعْدَا) Islam aur musalmano ke dushman [RSB]

Allah Ta'ala ne muslim haakim ki itaa-at ko apni aur apne rasool ki itaa-at ke saath jod kar bayan kiya hai. Chunache irshad-e-Baari Ta'ala hai:"

Aye Logo Jo Imaan Laae Ho! Allah Ka Hukm Maano Aur Rasool Ka Hukm Maano Aur Unka Bhi Jo Tum Mein Se Hukm Dene Waale Hain, Phiar Agar Tum Kisi Cheez Mein Jhagad Pado To Use Allah Aur Rasool Ki Taraf Lautao, Agar Tum Allah Aur Yaum-e-Aakhirat Par Imaan Rakhte Ho, Ye Behtar Hai Aur Anjaam Ke Lihaaz Se Ziyaada Accha Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

(Surah-an-Nisa : 59)

"Aayat ke andar qaabil-e-ghaur amr ye hai ke fe'l (أَطِيعُوا) ko oolil-amri (أُولِيَ الْأَمْرِ) ke haq mein mukarrar¹ zikr nahi kiya gaya, balke sirf atf² par iktifa³ kiya gaya hai, jo is baat par dalaalat kar ta hai ke haakim ki itaa-at mutlaq⁴ taur par waajib nahi hai, balke zaroori hai ke uska koi bhi hukm Allah aur uske rasool ke hukm ke taabe hoga"

🌀 **Taaleeq: Main kehta hoo'n:**

Mausoof ka ye kehna ke *"Haakim ki itaa-at mutlaq taur par waajib nahi hai, balke zaroori hai ke uska koi bhi hukm Allah aur uske Rasool ke hukm ke taabe hoga"* is par chand mulahazaat hain:

① Mausoof ke kalaam se ye samajh mein aata hai ke nass-e-sharai⁵ ki adm-maujoodgi⁶ mein bhi haakim apne ijtihaad se riaaya ki maslahat mein kuch nahi kar sakta. Jabke Allah ke Rasool ﷺ ne haakim ko ijtihaad karne ki ijaazat di hai, balke ye waazeh bhi kar diya hai ke agar ijtihaad karne mein durust baat kahi hai to use dohra ajr milega aur

¹ T: (مُكَرَّر) Baar baar, takraar ke saath [RKT]

² T: Kisi kalme ya kalaam ko doosre kalme ya kalaam ki taraf pherna [FL]

³ T: (اِكْتِفَا) Kifaayat, qanaa-at, kaafi [RKT]

⁴ T: (مُطْلَق) Bilkul, qatai, qatan, yaksar [RKT]

⁵ T: Sharai daleel [RSB]

⁶ T: Ghair-haazri [FL]

agar ghalati kare to ek (1) ajr milega.

Aur Nabi-e-Akram ﷺ ne haakim ki itaa-at ka hukm diya hai us waqt tak jab tak ke wo maasiyat¹ ka hukm na de. Isi liye haakim riaaya aur mulk ki maslahat mein ijtihaad kar sakta hai baae'n-taur ke kisi shaai nas ki mukhaalifat na ho aur aesi soorat mein wo ajr ka bhi mustahiq hoga aur ye ijtihaad haakim ke saath ulama-e-ummat ke liye bhi usi tarah jaaez hai.

② Ek (1) bahut hi ahem baat jis par ulama-e-Ahle Sunnat wal Jamaat muttafiq hain, balke poori taareekh-e-islam mein jiski mukhalifat kisi aalim-e-rabbaani ne nahi ki hai, wo ye hai ke zaalim haakim ki itaa-at waajib hai uske khilaaf khurooj-o-baghaawat jaaez nahi hai, aakhir is ahem mauzu ko daktoori ne kyou'n zikr nahi kiya, khaas taur par maujooda pur-fitan daur ke pas-manzar mein?

③ Ulama-e-Ikraam aur danishwaraan-e-qaum par waajib hai ke wo bilaad-e-harmain mein tauheed-o-islam aur amn-o-amaan ki nemat ki mukhaalifat kare'n aur ye har koi jaanta hai ke bilaad-e-tauheed Kitab-o-Sunnat ki tanfeez² mein doosre tamaam mumaalik se mumtaaz hai, yahan ke madaaris-o-masaajid aur muhaakim³ mein Kitab-o-Sunnat, Manhaj-e-Salaf aur Tauheed ka daur-daurah⁴ hai.

④ Kabira gunaaho'n se maasoom sirf Ambiya-o-Rusul ﷺ hi hain aur jahaa'n tak hukkaam aur aulama aur deegar ummat ke taalluq hai to ye ghaer-maasoom hain, kabira aur saghira tamaam gunaaho'n ke irtikaab ka khadsha⁵ hai, saath hi waajibaat mein kotaahi ka bhi imkaan hai. Chunache agar hukkaam ki taraf se koi kotaahi ho jae ya kisi ghalati ka irtikaab ho jae to aesi soorat mein hikmat-o-mauizat⁶ ke saath nasihat ka darwaza khula hua hai. Us ghalati ki naa to tashheer ki jaaegi aur na hi naa hi use lekar awaam ko bhadkaya jaaega aur na hi muzaahara

¹ T: (مَغْصَبِيَّت) Gunah, khataa, naafarmaani [RKT]

² T: (تَنْفِيْذ) (Kisi hukm ya qanoon ka) nifaaz, jaari karna [RKT]

³ T: (مُحَاكِم) Adaalat, kachehri, insaaf karne ki jagah [RKT]

⁴ T: (دَوْر دَوْرَه) Riwaaj, chalan, waqt, zamaana [RKT]

⁵ T: (خَدَشَه) Fikr, andesha, khatra [RKT]

⁶ T: (مَوْعِظَت) Talqeen, nasihat karna [RKT]

kiya jaaega aur na hi yahoodiyat-zada jamhooriyat ke naam par bayanaat saadir kiye jaaenge, kyoumke un saari cheezo'n ka deen-e-haneef se kuch bhi lena dena nahi hai, is liye ke un umoor se siwaae fitno'n aur bhayaanak nataaej ke kuch haasil nahi hota, haa'n jahaa'n tak hikmat-o-mauizat ke saath nasihat aur khaer-khwaahi ki baat hai to islam uska hukm deta hai, jaesa ke is hadees ke andar waarid hua hai: *"Syedna Tamim ad-Daari ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Deen khuloos aur khaer-khwaahi ka naam hai. Ham ne kaha: Kiski khaer-khwaahi? Aap ﷺ ne farmaya: Allah ki aur uski kitaab ki aur uske Rasool ﷺ ki aur musalmano ke haakimo'n ki aur sab musalmano ki"*. (Sahih Muslim: 55)

Aur ek doosri riwayat mein waarid hua hai: *"Syedna Abu Huraira ؓ se marwi hai ke Rasool Allah ﷺ ne farmaya ke Allah khush hota hai teen (3) baato'n par aur naaraaz hota hai teen (3) baato'n par. Khush hota hai usse jo tum shareek na karo aur Uske saath kisi ko, pakde raho Allah ki rassi ko yaane Quran ko aur nasib karo apne hukm ko yaane nek baate'n use batlaao aur buri baato'n se bachaao aur naaraaz hota hai bahut baate'n karne se aur maal talf karne se yaane be-jaa kharch karne se aur bahut sawaal karne se"*. (Musnad Ahmad: V2 P367)

Is hadees se darj-e-zel fawaaed mustambar hote hain:

- ❶ Matlooba tariqa se Allah ki ibaadat karna waajib hai.
- ❷ Shirk ki saghira aur kabira tamaam qismo'n se door rehna.
- ❸ Allah ki rassi ko mazbooti se thaam lena aur wo islaam hai jise Kitab-o-Sunnat ki shakl mein Muhammad ﷺ ko lekar aae hain.
- ❹ Ikhtilaaf-o-intishaar se door ho kar haq par musalmano ka muttahiid hona.
- ❺ Muslim hukkam ko nasihat karna aur haq aur neki ki buniyaad par unka ta-aawoon karna.
- ❻ Qeel-o-qaal ki hurmat.
- ❼ Makhlooq se aesi cheez maangne ki hurmat jis par wo qaadir na ho'n.
- ❽ Maal zaaya karne ki hurmat.

Ek doosri riwayat mein waarid hua hai: “Syedna Ayaaz bin Ghanm عليه السلام se riwayat hai ke maine Nabi ﷺ ko ye farmate hue suna hai ke jo shakhs kisi muaamale mein baadshah ki nasihat karna chaahе to sabke saamne na kare, balke uska haath pakad kar use khilwat mein le jaaе, agar baadshah uski nasihat ko qubool karle to bahut accha warna uski zimmedaari poori ho gai”. (Musnad Ahmad: V3 P403)

Muslamaano par waajib hai ke wo in ahadees-e-nabawiya ﷺ se aqaaed-o-akhlaaq ke baab mein istifaada kare’n chunache bure akhlaaq aur ghalat afkaar-o-nazariyaat se door rahe’n aur aadaat-o-siyaasat aur aadaab-o-atwaar mein adaa-e-islam ki taqleed karne se baaz rahe’n.

Aur ulama-e-ummat par waajib hai ke wo mazkoora ahadees ki raushni mein hukkaam ko nasihat kare’n kyonke yehi log un tak ba-sahooliyat pohonch sakte hain aur hukkaam unhee’n ki hikmat aur mauizat par mabni baato’n ko sun sakte hain.

Talaba aur aam musalmaano par waajib hai ke wo ulama-e-rabbaneen ka ehteraam kare’n, kyonke yehi ambiya ke waaris hain aur apne masaael mein unhee’n ki taraf rujoo kare’n. Jaesa ke Allah Ta’ala ne farmaya hai:

So, Zikr Waalo’n Se Pooch Lo, Agar Tum فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ
Shuru Se Nahi Jaante.

(Surah-an-Nahl : 43)

Mazeed irshad-e-Baari Ta’ala hai:

Aur Jab Unke Paas Amn Ya Khauf Ka Koi Muaamala Aata Hai Use Mashoor Kar Dete Hain Aur Agar Wo Use Rasool Ki Taraf Aur Apne Hukm Dene Waalo’n Ki Taraf Lautate To Wo Log Use Zaroor Jaan Lete Jo Un Mein Se Uska Asal Matlab Nikaalte Aur Agar Tum Par Allah Ka Fazl Aur Uski Rahmat Na Hoti To Bahut Thode Logo’n Ke Siwa Tum Sab Shaetaan Ke Peeche Lag

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا

(Surah-an-Nisa : 83)

Jaate.

🌀 **Daktoor Saud al Funaisaan aage chauthe safhe par kehte hain:**
“Allah Ta'ala ne farmaya hai ke (agar tum kisi bhi cheez mein ikhtilaaf kar baetho). Yahan ye baat qaabil-e-ghaur hai ke ikhtilaaf aur tanaaza kabhi haakim aur riaaya ke darmiyaan ho sakta hai aur kabhi riaaya ke andar baaz afraad ke darmiyaan to un dono soorato'n mein faisla Allah aur uske Rasool ke paas hoga, yaane Kitab-o-Sunnat ki raushni mein. Aur oolil-amr se muraad ek (1) qaul ke mutaabiq umara nahi ulama hain. Aesi soorat mein awaam-un-naas ke liye jaez hoga ke wo baaz umoor mein hukkaam se jhagad sakte hain magar ulama-e-mujtahideen se nahi. Balke deeni ahkaam mein log unki taraf rujoo karenge”.

Jaesa ke Allah Ta'ala ne farmaya:

So, Zikr Waalo'n Se Pooch Lo, Agar Tum فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا
Shuru Se Nahi Jaante. تَعْلَمُونَ. (Surah-an-Nahl: 43)

🌀 **Taaleeq: Main kehta hoo'n:**

Mausoof ka ye kehna ke ikhtilaaf aur tanaaza kabhi haakim aur riaaya ke darmiyaan ho sakta hai. Ye bahut ajeeb lag raha hai. Kyoune mausoof ne tanaaza ko haakim aur riaaya ke darmiyaan ya riaaya ke baaz afraad ke darmiyaan khaas kar diya hai, jabke ikhtilaaf furooi masaael mein ulama ke darmiyaan bhi paeda hote hain aur usooli masaael mein firqo'n ke darmiyaan, duniyawi muamalaat mein awaam-un-naas aur qabaael ke darmiyaan, un tamaam soorato'n mein sab ko hukm hai ke wo Kitab-o-Sunnat ki taraf rujoo kare'n. Magar Daktoor ka ye kehna ke ikhtilaaf aur tanaaza kabhi haakim aur riaaya ke darmiyaan ho sakta hai. Ya riaaya ke baaz afraad ke darmiyaan, ye bahut ajeeb lag raha hai, kai jihaat¹ se:

① Mausoof ne aayat ke umoom aur uske asal maqsad ka dehaan nahi

¹ T: جِهَت jihat ki jamaa, simt, taraf, jaanib, rukh [RKT]

diya.

② Riaaya ya baaz afraad ke liye ye jaez nahi hai ke wo haakim se uske mansab ke taalluq se jhagda kare'n, jaesa ke mazkoora ahadees mein waarid hua hai garche wo haakim zaalim ho, jaesa ke salaf ka manhaj hai.

③ Agar haakim-e-waqt kisi deeni masle mein ghalati kar de to aesi soorat mein ulama ko haq hai ke wo use nasihat kare'n, agar ye zimmedaari sirf aalim nibha de to kaafi hai, agar wo ghalati se rujoo karle to behtar hai ba-soorat-e-deegar sabr se kaam liya jaaega. Aur sabr mein Allah aur uske rasool ki itaa-at paai jaati hai aur usi mein hikmat-o-maslahat muzmar¹ hai.

🌀 **Daktoor Saud al Funaisaan aage paanchwe'n safhe par kehte hain:**
“Haakim aur riaaya ke darmiyaan aksar qaanoon-saazi ko lekar tanaaza khada hota hai, haakim kisi cheez ko jaez aur maslahat samajhta hai jabke ulama use aesa nahi samajhte”.

“Toofi hambali apni kitaab (Al Isharaat-ul-Ilaahiya Ilal Mabaahis-ul-Usooliya: V2 P28) ke andar kehte hain ke is aayat ke andar hukm aam hai, magar us soorat mein khaas hai jab log bidat aur maasiyat ki taraf daawat de'n aesi soorat mein unki baat sunna jaez nahi hai. Usi liye bahut saare aimma salaf ne khulafa ke munkar aur bidaat ko maanne se inkaar kar diya tha aur yehi aimma-e-salaf hamare liye qudooh hain aur aayat unhee'n ke liye hujjat hai”.

🌀 **Taaleeq: Main kehta hoo'n:**

① Main nahi jaanta ke mausoof kahaan ke haakim aur riaaya ki baat kar rahe hain aur kis mulk ke ulama ki baat kar rahe hain, jahaa'n par tanaaza unke darmiyaan sirf mubaah aur musaaleh-mursala² ke taalluq se hota hai?

Is liye behtar hai ke jitney ziyaada daai hain unhe'n sabse pehle

¹ T: (مُضْمَر) Poshida rakha gaya, chupa hua, pinhaa'n [RKT]

² T: مصالح مرسله

Ambiya-o-Rusul ﷺ ki daawat ko jaanna chaahiye, bataur-e-khaas aakhri paeghambar Muhammad ﷺ ki daawat ko jinho'n ne logo'n ko tauheed ki taraf bulaaya aur shirk se roka, us waqt aksar mumaalik mein balke taqreeban har jagah bidaat-o-khurafaat aur shirk-o-kufr ka daur-daurah hai. Kitab-o-Sunnat ke mukhaalif aqaaed raaej hain, aakhir ye siyaasi daai bataur-e-khaas tablighi aur ikhwaani kahaan hain, in sangeen umoor aur munkaraat par khamosh kyon hain, balke ham to yehi dekh rahe hain ke un tanzeemo'n mein aksar yehi log aur mushrik log jude hue hain?

Behrehaal aese pur-fitan daur mein jis mulk ke hukkaam Kitab-o-Sunnat par qaaem honge jaese ke bilaad-e-harmain aur musaaleh-mursala ke tahat kuch aese nizaam aur qaanoon bana de'n jo ulama ki nazar mein ghalat hon to aesi soorat mein wohi unhe'n nasihat karne ke ahl honge, aese umoor mein awaam un naas door rahenge. Irshad-e-Baari Ta'ala hai:

Aur jab unke paas amn ya khauf ka koi muaaamla aata hai use mashoor kar dete hain aur agar wo use rasool ki taraf aur apne hukm dene waalo'n ki taraf lautaate to wo log use zaroor jaan lete jo un mein se uska asal matlab nikaalte hain aur agar tum par Allah ka fazl aur uski rahmat na hoti to bahut thode logo'n ke siwa tum sab shaetaan ke peeche lag jaate.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ
الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ
الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَآبَعْتُمُ
الشَّيْطَانَ إِلَّا قَلِيلًا

(Surah-an-Nisa : 83)

Pata chala ke sangeen masaael mein ulama-e-rabbaniyeen hi haq-o-baatil aur musaaleh-o-mafaasid ke darmiyaan tameez kar sakte hain, awaam un naas ke dakhil dene se fitna-o-fasaad aur qatl-o-khoonrezi ka khadsha hota hai aur jis mein adaa-e-islam ki khwaahish poori hoti hai.

②Toof ka kalaam maaqool aur munaasib hai baae'n-taur ke unho'n ne aesi koi baat naql nahi ki hai jisse maaloom ho ke haakim aur riaaya ke darmiyaan wo kisi qism ka takraao chaahate ho'n aur ye to barhaq hai ke hukkaam agar maasiyat ya bidat ka hukm denge to unki itaa-at nahi

hogi jaesa ke Imam Ahmad aur doosre aimma Ahle Sunnat wal Jamaat ko khulafa-e-abbasiya ki taraf se jab khalq-e-quran ki taraf bulaya gaya to sab ne inkaar kar diya us bidat ka iqraar nahi kiya.

Is waqt awaam ka rujhaan unhe'n aimma deen ki taraf tha siwaae gumrah jahmiya aur motazala ke aimma Ahle Sunnat wal Jamaat aur bil-khusoos imam ahmad ko tarah-tarah ki takleefe'n di gae'e'n magar phir bhi un tamaam sakhtiyo'n ke bawujood aimma-e-deen ne na to muzaaharo'n ki daawat di aur na hi hukumat ke khilaaf khurooj-o-baghaawat par logo'n ko ubhaara, balke aese maahol mein sabr ko laazim pakda, sirf isi liye ke khurooj-o-baghaawat aur muzaaharo'n ka anjaam qatl-o-khoonrezi aur tabaahi ke siwa kuch nahi hai. Aur yaqeenan ulama-e-rabbaniyeen isi tarah hote hain jo har zamane mein awaam-un-naas ko sahih raaste hi ki taraf rehnumaai karte hain.

Sawaal ye ha eke mausoof ne naujawaano ko un aimma-e-deen ki raah par chalne ki daawat kyon nahi di jo zaalim hukmraano ke zulm par sabr ki talqeen karte hain?

Aap dekhenge ke Allah Ta'ala ne sabr hi ke natije mein duniya hi ke andar aimma Ahle Sunnat wal Jamaat ko izzat bakhshi aur jahmiyat-o-motazala jaese Ahle Bidat ko zaleel kiya, aur dobara Ahle Sunnat wal Jamaat ka alam¹ poore aalam-e-islam mein buland ho gaya.

Is liye zaroori hai ke fitno'n ke daur mein dua² unhe'n aimma deen ke manhaj par chale'n aur ahkaam ko nasihat karne mein isi tariqa aur manhaj ko apnae'n, main dua go hoo'n ke Allah Ta'ala bilaad-e-harmain aur yaha'n ki awaam ko Kitab-o-Sunnat par qaaem rakhe aur yaha'n ke hukkaam ko nek aur saaleh musheero'n se nawaaze jo unhe'n bhalaai ka mashwara de'n aur buraai se door rakhe'n, Allah ham sab ko aqida, manhaj, akhlaaq, aur siyaasat har maedaan mein Kitab-o-Sunnat ki raushni mein zindagi guzaarne ki taufeeq ataa farmae.

🌀 **Daktoor Saud al Funaishaan aage paachwe'n aur chatte safhe par**

¹ T: (عَلَم) Nishaan, alaamat [RKT]

² T: (دُعَاة) Islam ke muballigh [RKT]

kehthe hain: “Paachwaa’n Waqfa: Kya haakim ke liye ye jaaez hai ke wo mubaahaat¹ ke baab mein kisi cheez ka hukm de yaar roke?”.

“Yaane mubaahaat ke baab mein agar haakim kisi cheez ka hukm de ya roke to kya riaaya par waajib hoga ke uski baat maane, masalan wo kisi khaas jaanwar ke gosht khaane se roke, machli khaane ka hukm de aur murgha se roke, gaae khaane ka hukm de aur bakri se roke, hawaai-jahaaz se safar karne ka hukm de aur train ke safar se roke, ya kisi mutaiyyan libaas ka hukm de jaese iqaal aur shimaagh² ya wo siyaasi umoor mein baat karne se roke, beehd ekattha karne aur pur-amn ehtijaaj karne se mana kare jis mein koi nuqsan nahi hota, kyonke wo kisi haq ke mutaalabe ya kisi zulm ke khilaaf hota hai, shariyat mein ye tamaam umoor mubaah hain, kyonke shariyat un sab par khamosh hai aur ye saare umoor shariyat ke qaaede (baraa-at-e-asliya) ke mutaabiq bhi hain, ke jab tak amr ya nahee³ ki koi daleel na ho wo cheez aslan mubaah⁴ hoti hai”.

🌀 Taaleeq: Main kehta hoo’n:

Pehla: Siyaasi umoor mein guftagu jab jaahil, hawaa-parast⁵, fitna-parwar, aur hizbiyyat pasand log karne lagte hain to usse ummat ko kaafi nuqsan hota hai. Irshad-e-Baari Ta’ala hai:

Aur Jab Unke Paas Amn Ya Khauf Ka Koi Muaamala Aata Hai Use Mashoor Kar Dete Hain Aur Agar Wo Use Rasoolo’n Ki Taraf Aur Apne Hukm Dene Waalo’n Ki Taraf Lautate To Wo Log Use Zaroor Jaan Lete Jo Un Mein Se Us Ka Asal Matlab Nikaalte Hain, Aur Agar Tum Par Allah Ka Fazl Aur

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ
الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَالْإِلَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ
الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْ لَا
فَضْلُ اللَّهِ عَلَيْهِمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ

¹ T: (مباحات) Mubah ki jamaa, mubaah cheeze’n, jaaez umoor, wo baate’n jo rawaa aur durust ho’n [RKT]

² T: (عقال) Wo dori ya rassi jo arab ke log sar ke oopar rumaal rakh kar baandhte hain [RSB], (شماغ) Wo chaadar ya scarf jo arab ke log sar ke oopar iqaal ke neeche rakhte hain [RSB]

³ T: (أمر ونهي) Hukm o mumaaniyat, isbaat o nafi, command and prohibition [RKT]

⁴ T: (مباح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [RKT]

⁵ T: (بتوا پرست) Ayaash, shahwast-parast, neez zaahir-parast, behooda shakhs [RKT]

Uski Rahmat Na Hoti To Bahut Thode
Logo'n Ke Siwa Tum Sab Shaetaan Ke
Peeche Lag Jaate.

الشَّيْطَانُ إِلَّا قَلِيلًا
(Surah-an-Nisa : 83)

Pata chala ke siyaasi umoor mein guftagu karne aur darpesh masaael ko hal karne mein hukkaam-deedah hukkaam¹ aur ahle hil-o-aqd ulama aur danishwaraan-e-qaum hi aage aaenge, jo muamalaat ki sangeeni aur unke nataaej ko ba-khoobi samajhte hain.

Doosra: Muzaharaat adaa-e-islam yahood-o-nasaara ki taraf se sabse khatarnaak ejadaat mein se hai, kyouнке usse islam aur musalmano ko siyaasi, uqdi² aur samaaji har etebaar se bhayaanak nuqsanaat ka saamna karna padta hai aur isi liye America muslim mumaalik mein siyaasi-abtari³ paeda karne ke liye muzaahara aur ehtejaaj ke naam par arbo'n dollor kharch karta hai aur muzaahireen ki hifaazat ke liye baqaaeda fauj bhejta hai.

Kya islam aur musalmano ke faaede ke liye America jaese dushman mulk is tarah ke kaam kar sakte hain? Is liye jo ye kahe ke muzaahare pur-amn hote hain wo hat-dharm hai, wo dar-asl mughaffal⁴ naujawaano ko bewaqoof bana kar apne siyaasi maqaasid mein unhe'n istemaal karna chaahta hai.

Chunache muzaahara kahee'n bhi ho America mein ho Europe mein ho ya kisi aur mulk mein har jagah fasaad aur amlaak ki tabaahi hoti hai, balke khauf-o-dahshat aur qatl-o-khoonrezi taka am ho jaati hai jin se deen-e-islam sakhti se rokta hai aur unhe'n haraam kehta hai:

① Allah Ta'ala fasaad fil-arz ki kisi bhi nauiyat ko pasand nahi karta.
(Dekhe'n Surah-al-Baqara: 205, Surah-al-Maaida: 64, aur Surah-al-Aaraaf: 54)

② Ye us sabr ke manaafi hai jiska hukm Shaare ﷺ ne hame'n diya hai ke hukmraano ke zulm par sabr karo aur jise tamaam Ahle Sunnat wal Jamaat ne tasleem kiya hai, siwaae khwaarij aur motazala ke jo zaalim

¹ T: حَكَم Haakim ki jama

² T: (عُقْدَى) ... (عُقْدَه) se mansoob, Uljhaao, bakheda, mushkil kaam waghaera [RKT]

³ T: Siyaasi taur par kamzori paeda karna [RSB]

⁴ T: (مُغْفَل) Bewaqoof, bahut bhole-bhaale, ghaflat mein pade hue, be-khabar [RKT]

hukkaam ke khilaaf amr-bil-maaroof-o-nahee-anil-munkar ke naam par khurooj-o-baghaawat ka aqeeda rakhte hain.

③ Iske andar har taraf se nuqsaan paaya jaata hai, aadmi apna bhi nuqsaan karta hai aur doosro'n ke liye bhi muzir saabit hota hai, jabke hadees ke andar waarid hua hai: *"Syedna Obaada bin Saamit ؓ kehte hain ke Rasool Allah ﷺ ne hukm diya: Kisi ko nuqsaan pohonchna jaaez nahi na apna na doosre ka"*. (Ibne Majah: 2342)

④ Jin fitono'n ke baare mein Rasool Allah ﷺ ne peshan-goi farmaai hai un mein ye muzaahare awwaleen darje mein daakhil honge. Misaal ke taur par ye hadees: *"Syedna Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: Jaldi-jaldi nek kaam karlo un fitno'n se pehle jo Andheri raat ke hisso'n ki tarah honge, subh ko aadmi imandaar hoga aur shaam ko kaafir ya shaam ko imandaar hoga aur subh ko kaafir hoga aur apne deen ko bech daalega duniya ke maal ke badle"*. (Sahih Muslim: 118)

Isi tarah ye lambi hadees: *"Syedna Huzaifa ؓ se riwayat hai, ham Ameer-ul-Momineen Syedna Umar ؓ ke paas baethe the. Unho'n ne kaha: Tum mein se kisne Rasool Allah ﷺ ko fitno'n ka zikr karte hue suna. Baaz logo'n ne kaha: Haa'n ham ne suna hai. Umar ؓ ne kaha: Shayad tum fitno'n se wo fitne samjhe ho jo aadmi ko uske ghar-baar aur maal aur hamsaae mein hote hain. Unho'n ne kaha: Haa'n. Syedna Umar ؓ ne kaha: Un fitno'n ka kaffaara to namaz aur roze aur zakat se ho jaata hai, lekin tum mein se kisi ne suna hai. Un fitno'n ko Rasool Allah ﷺ se jo dariya ki maujo'n ki tarah umand kar aaenge"*.

"Syedna Huzaifa ؓ ne kaha: Ye sun kar sab log chup ho rahe. Maine kaha: Maine suna hai Umar ؓ ne kaha: Toone suna hai tera baap bahut accha tha. Kaha Syedna Huzaifa ؓ ne: Maine Rasool Allah ﷺ se suna hai, Aap ﷺ farmate the: Fitne dilo'n par aese aaenge ke ek (1) ke baad ek (1), ek (1) ke baad ek (1) jaese boriye ki teeliyaa'n ek (1) ke baad ek (1) hoti hain phir jis dil mein wo fitna rach jaaega to us mein ek (1) kaala daagh paeda hoga aur jo dil mein usko na maanega us mein ek (1) safed noorani dhabba hoga".

“Yaha’n tak ke isi tarah kaale aur safed dhabbe hote-hote do (2) qism ke dil ho jaaenge, ek (1) to khaalis safed dil chukne patthar ki tarah jis ko koi fitna nuqsaan na pohonchaega, jab tak ke aasmaan-o-zameen qaaem rahe’n. Doosre kaala safedi maael ya aundhe kooze¹ ki tarah jo na kisi acchi baat ko acchi samjhega, na buri baat ko buri magar wo jo uske dil mein baeth jaae. Huzaifa ؓ ne kaha: Phir maine Syedna Umar ؓ se hadees bayaan ki ke tumhare aur fitne ke beech mein ek (1) darwaaza hai jo band hai, magar nazdeek hai ke wo toot jaae. Syedna Umar ؓ ne kaha: Kya toot jaaega”.

“Tu apne aap ko gum paae, agar khul jaata to shayad phir band ho jaata. Maine kaha: Nahi toot jaaega aur maine unse hadees bayan ki ye darwaza ek (1) shakhs hai jo maara jaega ya mar jaega. Phir ye hadees koi ghalat (dil se banai hui baat) na thi. Abu Khalid ne kaha: Maine Saad bin Tariq se poocha (jo is hadees ke rawi hain) (أَشَوْ دُمُرُ بَادًا) se kya muraad hai? Unho’n ne kaha: Safedi ki shiddat siyaahi mein. Maine kaha: (كَالْكُوْرُ مُجَحَّيًّا) se kya muraad hai? Unho’n ne kaha: Kooza aundha hua”. (Sahih Muslim: H144)

⑤ Iska shumaar un bidaat mein hoga jin ke baare mein Rasool Allah ﷺ har khutbe mein kehte the ke ye gumraahi hai.

Teesri: Zaalim hukmraano ke taalluq se jitni bhi ahadees guzri hain sab mein sabr karne ka hi hukm diya gaya hai, kahee’n par bhi khurooj-o-baghaawat aur muzaaharo’n ki ijaazat nahi hai, khwah wo pur-amn ho’n ya pur-amn na ho’n. Aur choonke ye muzaahare apne andar fasaad aur takhreeb-kaari liye hote hain to aakhir-kaar shariyat kaese aasaki ijaazat de sakti hai? Aur jo un muzaaharo’n aur ehtijaajo’n ke bhayaanak nataaej dekhna chaahta ho to haal hi mein arab bhaariya² ke naam se baaz arab mumaalik mein kiye gae muzaaharo’n aur unke nataaej par ek (1) taaeraana-nazar³ daudale jahaa’n par siyaasi ijtimaaat aur pur-amn muzaaharo’n ki ijaazat thi.

¹ T: (کُوْزے) Paani peene ka chota sa bartan [RKT]s

² T: Arab spring jo arab mumaalik mein sabse pehle Tunis mein December 18, 2010 ko shuru hui, jo baad mein phaelte hue Libya, Egypt, Yemen, Syria aur Bahrain pohonch gai [RSB]

³ T: (طَائِرَانَةٌ نَظَر) Sar-sari nigaah, glance [RKT]

Is liye kisi bhi soorat mein shariyat ke andar muzaaharo'n ki ijaazat nahi hai, agar koi jaez kehta hai to wo ya to sharai nusoos se naa-waaqif hai, ya phir tajaahul-e-aarifaana¹ se kaam le raha hai, use chaahiye ke wo Allah ka khauf khaae.

🌀 **Daktoor Saud al Funaisaan aage saatwe'n safhe par kehte hain:**

"Shaikh Ibne Baaz رحمه الله ne kaha ke ulama-e-ummat, daaiyaan-e-deen aur mutalashiyaan-e-haq hamesha is baat ki nasihat karte rahe hain ke log aese ehtijaaj aur muzaaharo'n se door rahe'n jin se daawat-e-deen ko nuqsan ho. Aapas mein ikhtilaaf ho aur ahkaam aur riaaya ke maabaen tanaaza paeda ho". (Majma' Fataawa: V7 P344)

"Aap dekhenge ke Shaikh ne pur-amn muzaaharo'n par eteraaz nahi kiya hai, balke sirf unhe'n muzaaharo'n se roka hai, jin se fitna aur fasaad phaele aur ese muzaahare bila-shubha haraam hain".

🌀 **Taaleeq: Main kehta hoo'n:**

Imam Ibne Baaz رحمه الله ke alfaaz aam hain jin mein tamaam tarah ke muzaharaat shaamil hain kyonke muzaahara pur-amn ho ya pur-amn na ho, sab mein fasaad ka imkaan hota hai. Agar aap ke nazdeek dono mein kuch farq hota to zaroor iska zikr karte, kyonke zaroorat ke waqt wazaahat na karna jaez nahi hai.

Aur aap ke nazdeek dono tarah ke muzaaharo'n mein koi farq nahi hai, us par aap ka ye kalaam dalaalat karta hai: *"Narmi aur shafqat se pesh aao, dekho! Allah ne Musa aur Haroon عليه السلام ko jab firaun ke paas bheja to hidaayat ki ke tum dono usse naram guftagu karna shayad wo nasihat pakde. Aap bhi jise nasihat kare'n to yehi muaamala ikhtiyaar kare'n".*

Aur ek (1) hadees ke andar waarid hua hai: *"Ya Allah! Jo koi meri ummat ka haakim ho phir wo un par sakhti kare to tu bhi un par sakhti kar aur jo koi meri ummat ka haakim ho aur wo un par narmi kare tu*

¹ T: (تَجَاوُل عَارِفَانَه) Jaan-boojh kar anjaan banna, jaante-boojhne ke bawujood ye zaahir karna ke ham jaante hi nahi [RKT]

bhi us par narmi kar”. (Sahih Muslim: 1828)

Isi tarah ek-dosri riwayat mein waarid hua hai: *“Syedna Jarir رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: Jo shakhs narmi se mehroom hai wo bhalaai se mehroomi hai”*. (Sahih Muslim: 2592)

Aur ek (1) dosri hadees ke andar waarid hua hai: *“Ummul Momineen Syeda Ayesha رضي الله عنها se riwayat hai, Rasool Allah ﷺ ne farmaya: Jab kisi mein narmi ho to uski zeenat ho jaati hai aur jab narmi nikal jae to aeb ho jaata hai”*. (Sahih Muslim: 2594)

Is liye daaiyo’n par waajib hai ke wo sabr-o-tahammul se kaam le’n aur narm usloob istemaal kare’n khwaah musalman ho’n ya kuffaar, bataur-e-khaas hukkaam ke saath, kyonke ye mazed narm usloob ke mustahiq hain, taake wo haq ko aasaani se qubool kar le’n, kyonke bidat aur maasiyat aasaani se nahi jaati.

Aur behtar aur narm usloob qubool-e-haq ka bahut bada zariya hai, jabke sakht aur mutashaddid usloob tardeed-e-haq ka bahut bada zariya hai, use fitne aur mazaalim mazed badhte hain, hadtaal aur fasaad ka silsila shuru hota hai, isi mein wo muzaahare, siyaasi naare aur ehtijaaj bhi aate hain jo islaah ke bajaae fasaad ka baais bante hain. Islaah ka behtar zariya ziyaarat, mulaqaat, aur khat-o-kitaabat hai, na ke muzaahara aur ehtijaaj. Nabi-e-Akram ﷺ Makka mein terah (13) saal tak rahe magar kabhi bhi zulm-o-ziyaadati ke khilaaf khurooj aur muzaahara nahi kiya aur naa hi amlaak ki barbaadi aur siyaasi qatl ki dhamki di. Kyonke usse daawat-e-deen ka hi nuqsan hai, hukkaam aur zimmedaraan-e-waqt daawat se dushmani karne lagenge. (Majma’ Fataawa: V27 P162)

Aap yahaa’n dekh rahe hain ke Shaikh daaiyaan ko kis tarah nasihat kar rahe hain:

- ① Apni daawat mein narm usloob ikhtiyaar kare’n.
- ② Muslim aur ghaer-muslim sab ke saath usloob ikhtiyaar kare’n.
- ③ Is narm usloob ka hukkaam sabse ziyaada mustahiq hain.
- ④ Behtar usloob qubool-e-haq ka bahut bada zariya hai.

⑤ Sakht aur mutashaddid usloob tardeed-e-haq ka boht bada zariya hai. Aur phir un mutashaddid zaraae aur wasaael mein muzaaharo'n aur siyaasi naaro'n ko shumaar kiya hai.

⑥ Behtar usloob ki nauiyat bayaan karte hue mulaqaat ziyaarat aur khat-o-kitaabat ki shakl batlaai hai.

⑦ Aakhir mein ye bhi waazeh kar diya ke muzaaharo'n aur siyaasi naaro'n ka islaam se koi taalluq nahi hai aur misaal de kar batlaaya ke Nabi-e-Akram ﷺ Makkah mein terah (13) saal tak rahe, magar kabhi bhi zulm-o-ziyaadati ke khilaaf khrooj aur muzaahara nahi kiya aur na hi amlaak ki barbaadi aur siyaasi qatl ki dhamki di.

Is liye mein mutaalaba karta hoo'n ke Daktoor Saudood al-Funaisaan apne is kalaam par maafi maange'n kyonke Shaikh ke kalaam se aap ne jaan-boojh kar ghalat mafhoom nikaala hai, jiska door-door tak koi mafhoom nahi banta hai.

Aur har jagah ulama-e-Ahle Sunnat wal Jamaat ko haraam kehte hain, bataur-e-khaas ulama-e-mamlaka jin mein sar-e-fehrist Shaikh Bin Baaz, Ibne Uthaimen aur kibaar ulama committee jin mein Shaikh Abdul Aziz Aal ash-Shaikh, Shaikh Saaleh al-Fauzaan, Shaikh Saaleh al-Luhaidaan, isi tarah Shaikh Albaani, Muqbil Waadiee, Muhammad Ali Farkos aur deegar ulama-e-Ahle Sunnat wal Jamaat ke naam shaamil hain, Allah Ta'ala ham sab ko zaahir-o-baatin tamaam fitno'n se door rakhe.

🌀 **Daktoor Saud al Funaisaan aage aathwe'n safhe par kehte hain:**
"Chatta waqfa: Pur-amn muzaaharo'n ke dalaael:".

① "Un mein asal jawaaz aur baraa-at asliya par baaqi rehna hai, yaha'n take uski mumaaniyat ki koi khaas daleel na aajaae aur ye ek (1) naya waseela hai, jis par koi fasaad murattab nahi hota hai. Kyonke ye mukammal taur par pur-amn hota hai, isi liye jaese hi us par mafaasid murattab honge usi waqt mamnoo ho jaaenge".

② "Amr-bil-maaroof-o-nahee-anil-munkar ke farize ke haq mein jitni aayaat-o-ahadees hain sab par pur-amn muzaaharo'n ki daleel hain".

“Jaesa ke Allah Ta'ala ka ye qaul:”

Tum Sab Se Behtar Ummat Chale Aae Ho,
Jo Logo'n Ke Liye Nikaali Gai, Tum Neki Ka
Hukm Dete Ho Aur Buraai Se Mana Karte
Ho Aur Allah Par Imaan Rakhte Ho Aur
Agar Ahle Kitaab Imaan Le Aate To Unke
Liye Behtar Tha, Un Mein Se Kuch Momin
Hain Aur Unke Aksar Naafarmaan Hain.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ.

(Surah Aale Imran: 110)

“Isi tarah hadees ke andar waarid hua hai: Taariq bin Shihaab se riwayat hai, sabse pehle jisne eid ke din namaz se pehle khutba shuru kiya, wo marwaan tha, (haakim ka beta jo Khulafa-e-Bani Umaiyya mein se pehla khalifa hai) Us waqt ek (1) shakhs khada hua aur kehne laga: Khutba se pehle namaz padhni chaahiye. Marwan ne kaha: Ye baat mauqoof kardi gai. Syedna Abu Saad ؓ ne kaha: Us shakhs ne to apna haq adaa kar diya. Maine Rasool Allah ﷺ se suna Aap ﷺ ne farmaya: Jo shakhs tum mein se kisi munkar (khilaaf-e-shara') kaam ko dekhte to usko mitaa de apne haath se, agar itni taaqat na ho to zabaan se, aur agar itni bhi taaqat na ho to dil hi se sahi (dil mein usko bura jaane aur usse bezaar ho) ye sabse kam darja ka imaan hai”. (Sahih Muslim: 49)

“Aur munkar ke khilaaf tamaam jawaareh¹ se ehtijaaj karna jaaez hai aur is hadees ke andar waarid zabaan aur haath par har munaasib waseele ko qiyaas kiya jaaega, jaesa ke salaf aur khalaf ke har daur mein ulama ne apni kitaabo'n mein saabit kiya hai aur jaesa ke ulama ne ye bhi saabit kiya hai ke agar kuch log kisi jagah ya kisi ijtimaa mein jaae'n jahaa'n munkar ho raha ho aur uske mitaane par qaadir na ho'n to un par zaroori hai ke wo wahaa'n se nikal jaae'n aur wo jagah chod de'n aur yehi munkar aur ahle munkar ke khilaaf aen-ehitijaaj hai”.

☞ **Taaleeq: Main kehta hoo'n: Aap ka muaamala bahut ajeeb hai:**

① Janaab pehle ye eteraaf karte hain ke muzaharaat mein asal jawaaz

¹ T: Insaan ke haath paaon aur deegar aazaa jin se wo kasb-e-moaash karta hai, Urdu mein tanha istemaal nahi hota, balke aazaa-o-jawaareh bolte hain [FL]

aur baraa-at-e-asliya par baaqi rehna hai, yahan tak ke uski mumaaniyat ki koi khaas daleel na aajaae, phir is baat ka daawa karte hain ke amr-bil-maaroof-o-nahee-anil-munkar ke haq mein jitni aayaat-o-ahadees hain sab pur-amn muzaaharo'n ki daleel hain aur ye mausoof ka khula hua tazaad aur iztiraab-o-tanaaquz¹ hai.

Aaiye dekhte hain ke usooliyyeen ke nazdeek asal jawaaz aur baraa-at-e-asliya kisi kehte hain?

Ibne Qadama رحمه الله kehte hain: *“Teesri qism: Mubaah (jawaaz): Uski taareef ye ha eke jis cheez ke karne aur na karne ko lekar Allah ki taraf se choot ho, uske karne waale aur na karne waale kin a koi mazammat aai ho aur naa hi taareef ki gai ho, albattha ye mashroo ho”*. (Rauza-tun-Naazir Ma Muzakkarah tul Usool-ul-Fiqah: P44)

Allama Shanqiti رحمه الله ne is par tabasara karte hue kaha ke jaan le'n ke abaahat² ki usooliyyeen ke nazdeek do (2) qisme'n hain:

☀ Pehli Qism: Sharai abaahat: Yaane jise shariyat ki taraf se jaaez kiya gaya ho, jaese ramzaan ki raat mein jimaa karne ki abaahat, jiski Quran mein saraahat waarid hai. Farmaan-e-Baari Ta'ala hai:

Tumhare Liye Roze Ki Raat Apni Aurato'n اِحْلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقُ إِلَى
Se Sohbat Karna Halaal Kar Diya Gaya Ho. (Surah-al-Baqara: 187). نَسَائِكُمْ

Isi abaahat ko abaahat-e-shariya kehte hain.

☀ Doosri Qism: Abaahat-e-Aqaliya: isi ko istilaah mein baraa-at-e-asliya aur abaahat-e-aqaliya kehte hain, isi ko istishaab³ bhi kehte hain: Mazkoora dono abaahato'n mein farq ye hai ke abaahat-e-shariya ke khatam karne ko naskh kehte hain, jaese ke roza ke badle khaana khilaana jo ke pehle mashroo tha.

¹ T: (تَنَاقُض) Tazaad, ikhtilaaf [RKT]

² T: (إِبَاحَت) Sharai ijaazat, kisi cheez ka shariyat mein jaaez, mubaah, halaal hona, jawaaz, ijaazat [RKT]

³ T: (اِسْتِصْحَاب) Jis masle ke mutaalliq koi hukm e sareeh na ho us par waese hi kisi doosre masle ki roo se (jiske mutaalliq hukm e sareeh ho) hukm lagaaya ya fatwa dena [RKT]

Jaesa ke Allah Ta'ala ka farman hai:

Aur Jo Log Uski Taaqat Rakhte Ho'n Un Par وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
Fidya Ek (1) Miskeen Ka Khaana Hai. (Surah-al-Baqara: 184). مُسْكِينٍ

Lekin baad mein use khatam kar diya gaya, is aam hukm ke zariye jis mein Allah Ta'ala ne farmaya hai:

Tum Mein Se Jo Is Mahine Mein Haazir Ho فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
Wo Uska Roza Rakhe. (Surah-al-Baqara: 185)

Aur jahaa'n tak abaahat-e-aqaliya ka taalluq hai to uske khatam hone ko naskh nahi kahenge, kyonke wo sharai hukm nahi hai balke aqli umoor se uska taalluq hai.

- ① Yaane ye abaahat-e-aqliya hai na ke shariya.
- ② Aur ye apni abaahat par baaqi rahega yahan tak ke koi sharai daleel use mana kar de.
- ③ Mausooof ke baqaul un muzaaharo'n mein asal abaahat aur jawaaz hai, jabke haqiqat ye hai ke un mein asal hurmat hai aur uski hurmat par bahut saari daleele'n hain, chunache bidaat aur nai-nai cheezo'n ki ejaad par jitni daleele'n hain sab muzaaharo'n ke khilaaf hain. Isi tarah wo saari aayaat-o-ahadees jin ke andar fasaad fil-arz se mana kiya gaya hai, isi tarah wo hadeese'n jin ke andar hukkaam ke zulm-o-ziyaadati aur unke munkaraat par sabr ki taakeed ki gai hai.
- ② Aakhir wo kaun se qabil-e-etemaad ulama-e-islam hain jinho'n ne ye kaha hai ke muzaaharo'n mein asal abaahat hai?
- ③ Muzaaharo'n ke andar dar-asl aam taur par hukkaam se aazaadi aur insaani huqooq ke mutaalbe kiye jaate hain jinki islam ke andar koi gunjaaesh nahi hai, balke use shor-o-shaghab aur hangaama keh sakte hain.

In ahadees mein se ye mashoor hadees bhi hai: "Syedna Abdullah عليه السلام se riwayat hai, Rasool Allah ﷺ ne farmaya: Mere baad haq-talafi hogi, aur aesi baate'n hongy jin ko tum bura jaanoge. Sahaba رضي الله عنهم ne arz kiya: Ya Rasool Allah ﷺ! Phir aese waqt mein jo rahe usko aap kya hukm karte

hain. Aap ﷺ ne farmaya: Adaa karo us haq ko jo tum par hai (yaane itaa-at aur farmabardaari) aur jo tumhara haq hai us parwardigaar se mango (Ke Alalh Usko Hidaayat Kare Ya Usko Badal Kar Aadil Haakim Tum Ko Dede)”. (Sahih Muslim: 1843)

Aap dekhe’n ke Allah Ta’ala ne apne Rasool ﷺ ko ye ittila pehle hi de di thi ke baad mein aese hukkaam aaenge jo riaaya par zulm karenge, maal-o-daulat aur ohdo’n aur manaasib mein ek-dosre ko tarjeeh denge aur jab Aap ﷺ ne Sahaba ﷺ ko is baare mein khabar di to usi waqt Sahaba ﷺ ne sawal kiya ke us waqt ham kya karenge? To Aap ﷺ ne aesa jawaab diya tha jiske andar fitno’n se aur khoon-kharaabe se ijtinaab karne ki hidaayat hai, isi liye Aap ﷺ ne farmaya hai ke ‘Aadaa karo us haq ko jo tum par hai (yaane itaa-at aur farmabardaari) aur jo tumhara haq hai us par parwardigaar se mango (ke Allah usko hidaayat kare ya usko badal ka aadil haakim tum ko de-de)’.

Aap ﷺ ne ye nahi kaha ke unke khilaaf khurood-o-baghaawat aur muzaahara karke apne huqooq ka mutaalaba karo aur jis tarah unho’n ne tumhare huqooq rok rakhe hain tum bhi unke huqooq ki adaai gi na karo.

Aur ye bhi yaad rakhe’n ke mausoof ne ye daawa bhi kiya hai ke Nabi-e-Akram ﷺ ke zamane mein bhi muzaahare hue the, magar mausoof ka ye daawa baatil hai, jiska butlaan¹ maine waazeh kar diya hai.

Allah ke Rasool ﷺ ne ansaar sahaba se farmaya tha: “*Mere baad tumhari haq-talfi hogi, to sabr karna yaha’n tak ke mujh se milo hauz-e-kausar par*”. (Sahih Muslim: 1845)

Aap ne Sahaba ko hukkaam ke zulm-o-ziyaadati par sirf sabr karne ka hukm diya ke is duniya mein sabr karna yahan tak hauz-e-kausar par mujh se mulaqaat hogi.

Aap ghaur kare’n ke deen-e-islam ke qiyaam aur Rasool-e-Akram ﷺ ki nusrat-o-madad mein ansaar Sahaba ﷺ ka bahut bada role raha hai,

¹ T: (بُطْلان) Baatil karne ya hone ka amal [RKT]

magar phir bhi Aap ﷺ unhe'n hukmraano ke khilaaf khada hone aur unse ikhtilaaf karne ki ijaazat nahi dete hain balke sirf sabr karne ka hukm diya hai.

Dar-asl yehi islam ka hukm hai jiski Aap ﷺ ne apni ummat ko taaleem di hai, aur aimma-e-islam ne usi par amal kiya hai aur usi ko saabit kiya hai, siwaae rawaafiz aur khawaarij ke, ke jo hamesha islam aur musalmano ke liye musibat bane hain aur kaafiro'n ko chod kar hamesha musalmano hi ke andar unho'n ne qatl-o-khoonrezi machaai hai.

Aese hi logo'n se hadeeso'n ke andar aagaahi¹ waarid hui hai jaese ke ek (1) ye hadees: *"Suwaid bin Ghafala ne kaha ke Syedna Ali bin Abi Taalib ؑ ne farmaya: Jab main tum se riwayat karun Rasool Allah ﷺ se to agar main aasmaan se gir padu'n to usse behtar hai ke Rasool Allah ﷺ par wo baat baandhu'n jo Aap ﷺ ne nahi farmaai aur jab main tumhare aur apne beech mein kuch baat karu'n to jaan lo ke ladaai mein heela aur fareb rawaa (jaaez) hai, ab suno ke maine Rasool Allah ﷺ se suna hai ke Aap ﷺ farmate the: Akheer zamana mein ek (1) qaum niklegi ke unke log kamsin honge aur kam-aql baat sab makhluqaat se acchi kahenge aur Quran aesa padhenge ke unke galo'n se neeche na utrega aur deen se aesa nikal jaaenge jaese teer shikaar se phir jab tum unse milo to unko maaro is liye ke unke maarne se tum ko qiyaamat ke din Allah ke paas se sawaab milega"*. (Sahih Muslim: 1066)

Unhe'n khawaarij aur rawaafiz ke baare mein ek-dosre riwayat mein waarid hua hai: *"Wo log quran padhte hain aur unke galo'n se neeche nahi utarta aur ahle islam ko qatl karte hain aur buth-parasto'n ko chod dete hain, islam se aesa nikal jaate hain jaese teer nikal jaata hai shikaar se agar main unko paata to aesa qatl karta jaese aad qatl hue hain"* (Yaane jad-ped se udaa deta jaese aad ko baad ne barbaad kiya). (Sahih Muslim: 1064)

Isi tarah ek doosri riwayat mein waarid hua hai: *"Syedna Anas ؓ se marwi hai ke Nabi ﷺ ne farmaya anqareeb meri ummat mein ikhtilaaf*

¹ T: (آگاہی) Aagaah karna, qabl az waqt muttala ya mutanabbe karna [RKT]

aur tafraqa-baazi hogi aur un mein se ek (1) qaum aesi niklegi jo quran padhti hogi, lekin wo uske halq se neechे nahi utrega, tum unki namazo'n kea age apni namaazo'n ko aur unke rozo'n kea age apne rozo'n ko haqeer samjhoge, wo log deen se usi tarah nikal jaaenge jaese teer shikaar se nikal jaata hai, jis tarah teer apni kamaan mein kabhi waapas nahi aasakta ye log bhi deen mein kabhi waapas na aaenge, ye log badtareen makhlooq honge, us shakhs ke liye khushkhabri hai jo unhe'n qatl kare aur wo use qatl kare'n, wo Kitabullah ki daawat dete honge lekin unka usse koi taalluq nahi hoga, jo unse qitaal karega wo Allah ke utna qareeb ho jaaega. Sahaba رضي الله عنه ne poocha ya Rasool Allah ﷺ! Unki alaamat kya hogi? Nabi ﷺ ne farmaya unki alaamat sar mundwaana hoga. (Musnad Ahmad: 13338)

Aur ek (1) riwayat ke andar 'khawaarij ko kilaab-un-naar dozakhi kutta kaha gaya hai'." (Ibne Majah: 173)

Ahle ilm aur muarrikheen ke nazdeek ye saabit-shuda amr hai ke khawaarij ki do (2) qisme'n hain:

① Pehli Qism: Wo khawaarij jo talwaar ke saath hukkaam aur ummat ke khurooj-o-baghaawat karte hain.

② Doosri Qism: Wo log jo hukkaam ke khilaaf fitno'n ko hawa dete hain, bhadkaau bayaan dekar awaam ko khurooj par ubhaarte hain, aese khwaarij ko qaaeda kehte hain. Unka sardaar Imran bin Hatta'an ko maana jaata hai, jisne Syedna Ali bin Abi Taalib رضي الله عنه ke qaatil Ibne Muljam ki madh-o-sataaish¹ ki hai.

Us waqt baaz siyaasi jamaate'n aesi maujood hain jo khawaarij ki usi qism ki numaainda karti hain jis tarah ke motazala ke paerukaar bhi us waqt paae jaate hain.

Main munaasib samajhta hoo'n ke qaaeda khwaarij ke taalluq se baaz ahle ilm ke aqwaal pesh kar diye jaae'n:

Imam Abu Bakr al Bayhaqi farmate hain: *"Abul Qasim Abdur Rahman bin Muhammad al-Qasim al Hasani ne kaha ke motazala qaeda*

¹ T: (ستائش) Taareef, tauseef [RKT]

khawaarij hain, ye jab logo'n se talwaaro'n ke zariye ladaai karne se aajiz aagae to baeth kar zabaan se ladaai karne lage". (Al Qaza wal Qadr: P330)

Haafiz Ibne Hajar ne kaha ke: *"Khawaarij mein asal sardaaro'n mein qaaeda khawaarij maane jaate hain jo doosro'n ke liye khurooj-o-baghaawat ko muzaiyyan karke pesh karte hain, magar qitaal mein khud shareek nahi hote".* (Al Isaaba: V5 P303)

Isi tarah Haafiz Ibne Hajar رحمہ اللہ ne kaha ke: *"Imran bin Hattaana Sadoosi jo ke ek (1) mashoor shaaer bhi tha, khawaarij ka ek (1) sardaar tha".* (Hadee-us-Saari: P454)

Abu Abbas Al Mubarrad ne kaha ke Imran bin Hattaana qaaeda khawaarij mein se tha, ye khawaarij ka shaaer aur khateeb maana jaata tha.

Aap dekhenge ke muzaahare qaaeda khawaarij ke tariqa hi par shuru hote hain, jiske andar fitno'n ko bhadkaaya jaata hai aur aapasi dushmani ka sabab hota hai, uske andar logo'n ko apni mazloomiyat ka ehssaas dilaaya jaata hai aur logo'n ko aazaadi, insaani huqooq aur deegar marghoom mutalabaat par ubhaara jaata hai, is tarah unhe'n bhadka kar sadko'n par laaya jaata hai, ya kisi maedaan mein bheed ekattha ki jaati hai, jahaa'n tak hukumat ke khilaaf shor-o-shaghab¹ aur hangaama machaaya jaata hai aur aksar muzaahireen ki taraf se takhreeb-kaari² ki jaati hai un par jazbaat ka ghalba hota hai, aql-o-shara'³ se wo us waqt door hote hain.

Is tarah dheere-dheere ye hukumati ahlkaro'n aur security forces se takraao ki kaefiyat paeda kar lete hain, jis mein qatl-o-khoonrezi, loot-maar aur fitna-o-fasaad ke siwa kuch nahi hota.

Daktoor Saud al Funaisaan ka muzaaharo'n ke baare mein ye kehna ke ye naya waseela hai us par mafaasid nahi hote hain, bilkul baatil kalaam hai, aur waaqe ke khilaaf hai, balke shariyat se mutasaadim hai.

¹ T: (شور و شغب) Cheekh-pukaar, fitna-fasaad, jhagda [RKT]

² T: (تخریب کاری) Mulk mein tod-phod ya inteshaar phailaana [RKT]

³ T: (شرع) Deen, shariyat [RKT]

Kitne aese muzaahare hue aur un mein bade-bade mafaasid murattab¹ hue, takhreeb-kaari, tabaahi, qatl-o-khoon-rezi waaqe hui, aapasi dushmani paeda hui, jabke Allah Ta'ala fasaad ko pasand nahi karta:

Aur Allah Fasaad Ko Pasand Nahi Karta.

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ.

(Surah-al-Baqara: 205) Tarjuma Ahsan-ul-Kalaam Darussalam edition se liya gaya hai [RSB]

Chunace fasaad aur takhreeb-kaari ke jitney bhi muzaahare hain qiyaamat tak unhee'n aayaat-o-ahadees mein mana kar diya gaya hai aur use usool-e-islam aur aqeede mein shaamil maana gaya hai aur fasaad kea ala mazaahir mein muzaahare shaamil hain, balke muzaahare fasaad ki khatarnaak soorato'n mein shaamil hain, uska inkaar koi hat-dharm hi kar sakta hai.

🌀 **Daktoor Saud al Funaisaan aage kehte hain:** *“Amr-bil-maaroofo-o-nahee-anil-munkar ke taalluq se jitni aayaat-o-ahadees hain sab pur-amn muzaaharo'n ki daleel hain”.*

🌀 **Taaleeq: Main kehta hoo'n:**

① Mohtaram qaaraeen! Ye yaad hoga ke *Daktoor* ne ye baat kahi hai ke muzaharaat mein asal ibaahat hai aur maine ye waazeh kiya ke ibaahat nahi asal hurmat hai.

② Muzaharaat ka na to amr-bil-maaroofo-o-nahee-anil-munkar se taalluq hai aur naa hi aayaat-o-ahadees se, hikmat par mabni ye shariyat kabhi bhi anarchy² aur hangaame ko jaez nahi keh sakti jise anjaam dene waale duniyadaar, nafs-parast aur fasaad-o-intishaar ke rasiya ho'n.

③ Muzaahara arab-o-ajam har jagah maarooof hai, jiske andar aam taur par fitna-parwar aur duniyadaar qism ke log shirkat karte hain, dhoka mein pade musalman aur kaafir ek (1) saath mil kar apne kuch duniyawii mutalabaat rakhte hain aur sadko'n aur galiyo'n mein ghoom-ghoom kar naare-baazi karte hain, mard-o-zan ke ikhtilaat ke

¹ T: (مُرْتَبِّ) Muqarrar, laagu, naafiz [RKT]

² T: (أَنَارِي) Intishaar, intishaar-pasandi, laa-qanooniyaat [RKT]

saath bahut saare munkaraat ka irtikaab karte hain, jinki na to deen ke andar koi jagah hai aur na hi akhlaaq-o-murawwat unki ijaazat denge.

Un muzaaharo'n mein aksar ya 99% takhreeb-kaari aur amlaak ki tabaahi hoti hai, loot-maar aur aatish-zani¹ ka irtikaab kiya jaata hai, qatl-o-khoon-rezi aur fitna-o-fasaad phaelaae jaate hain, anarchy aur hangaame ka daur-daura hota hai, pur-amn to shaaz-o-naadir² hi hote hain, aur hukm aksariyat par lagaaya jaata hai na ke shaaz-o-nadir par.

Ab aesi haalat mein ek (1) musalman is qadr lamba-chauda daawa kyun kar sakta hai ke amr-bil-maaroof-o-nahee-anil-munkar ke taalluq se jitni aayaat-o-ahadees hain sab muzaaharo'n ki daleel hain?

Jabke ham ne jitni aayaat aur ahadees ka zikr kiya hai aur Ahle Sunnat wal Jamaat ka manhaj-e-jamhooriyat aur muzaaharo'n ke radd mein hain aur aese muzaharaat ki mazammat³ shaamil hai jo haqiqat mein fasaad aur tabaahi par mabni ho'n.

Iske alaawa agar koi doosri baat kehta hai to wo Kitab-o-Sunnat ke nusoos ke khilaaf hai aur us manhaj ke bhi khilaaf hai jis par aimma-e-islam aur Ahle Sunnat wal Jamaat qaaem hain.

④ Amr-bil-maaroof-o-nahee-anil-munkar ka fariza usool-e-islam mein se hai, aur uske andar sab se pehle tauheed daakhil hai aur munkar⁴ ke andar sabse pehle shirk aur badi-badi bidate'n daakhil hain.

To sawaal ye hai ke wo muzaahare jinhe'n yahood-o-nasaara ne ejaad kiye hain, kya unki tarjihaat⁵ mein tauheed ki daawat aur shirk-o-bidaat se aur gumraahi se ladna daakhil hai?

Aur mausoof ke kehne ke etebaar se muzaharaat jo ke duniyawī haqeer umoor par mabni hote hain unhe'n sabse bada waajib

¹ T: (آتش زنی) Aag lagaana, fasaad karna [RKT]

² T: (شأن و نادر) Kabhi-kabhi, ittefaaqan [RKT]

³ T: Buraai, tauheen, tohmat [RKT]

⁴ T: (مُنْكَر) Kharaab, khota, bura, ghair-sharai [RKT]

⁵ T: Tarjeeh ki jama, Bartari, behtari, fauqiyat, fazilat [RKT]

maana gaya hai.

Is liye main kahunga ke islaam aur musulmano ke haq mein Allah se daro, kyonke aap ne muzaharaat ko mubahaat¹ ke baab se shariyat ka hissa qaraar de diya hai, phir ek (1) qadam aage jaa kar use musulmano ke liye sabse bada waajib bana diya hai, chunache aap ne amr-bil-maaroof-o-nahee-anil-munkar se mutaalliq saari aayaat-o-ahadees ko pur-amn muzaaharo'n ki daleel bana diya, jo ke Allah ki qasam sabse bada munkar hai.

Aur ye cheez maaroof hai ek amr-bil-maaroof-o-nahee-anil-munkar ka fariza usool-e-islam mein se hai aur ek (1) bada fariza hai, phir un muzaaharo'n ko usool-e-islam aur bade waajibaat mein kaese shumaar kar sakte hain, jabke fil-waage ye bahut hi khabees bidat aur bahut bada munkar hai.

⑤ Muzaharaat yahood-o-nasaara ke badtareen usoolo'n aur fareb-kaariyo'n mein se ek (1) hai, kisi musulman ke liye jaez nahi ke aesi badtareen cheezo'n se islam ko ganda kare.

⑥ Wo aayaat-o-ahadees jin ke andar ikhtilaaf-o-intishaar aur uske asbaab-o-wasaael ki mazammat waarid hui hai, wo sab muzaharaat par mantabaq² hoti hain.

⑦ Wo ahadees jin ke andar bidaat ki mazammat waarid hui hai, unse aagaah kiya gaya hai, aur un bidaat ko sabse bura bataya gaya hai, wo saari ahadees un muzaharaat par mantabaq hoti hai khwah un muzaaharo'n ki shakl kuch bhi ho.

Aap ﷺ taqriban tamaam khutubo'n mein kehte the ke sabse behtar kalaam Allah ka kalaam hai aur sabse behtar tariqa uske Rasool ka tariqa hai aur sabse buri cheez deen mein ejaad-shuda hain aur nai cheez bidat hai aur har bidat gumraahi hai.

Aur yak-muzaharaat sabse buri bidat hain, Muhammad ﷺ ka

¹ T: (مباحات) Mubah ki jamaa, mubaah cheeze'n, jaez umoor, wo baate'n jo rawaa aur durust ho'n [RKT]

² T: (منطبق) Chaspaa'n muwaafiq hona [RKT]

tariqa bilkul nahi hai. Yehi cheez ek (1) maaroof hadees mein waarid hui hai: *“Syedna Irbaaz bin Saariya ؓ ne kaha: Ek (1) din hame’n Rasool Allah ﷺ ne namaz padhaai, phir hamari taraf mutawajje hue aur hame’n dil-moh lene waali nasihat ki, jisse aankhe’n ashk-baar ho gae’n, aur dil kaanp gae. Phir ek (1) shakhs ne arz kiya: Allah ke Rasool! Ye to kisi rukhsat karne waale ki si nasihat hai, to aap hame’n kya wasiyyat farma rahe hain? Aap ﷺ ne farmaya: Main tumhe’n Allah se darne, ameer ki baat sunne aur uski itaa-at karne ki wasiyyat karta hoo’n. Khwah wo koi habshi ghulaam hi kyon na ho, is liye ke jo mere baad tum mein se zinda rahega anqareeb wo bahut se ikhtilafaat dekehga, to tum meri sunnat aur hidaayat-yaafta Khulafa-e-Raashideen ؓ ke tareeq-e-kaar ko laazim pakadna, tum usse chimat jaana aur use daanto’n se mazboot pakad lena, aur deen mein nikaali gai nai baato’n se bachte rehna. Is liye ke har nai baat bidat hai aur har bidat gumraahi hai”*. (Sunan Abu Dawood: 4607)

Pata chala ye muzaharaat un bidaat aur gumraahiyo’n mein se hain jin se Rasool Allah ﷺ ne daraaya hai, aur apni sunnat aur Khulafa-e-Raashideen ؓ ki sunnat par chalne aur mazbooti ke saath use thaamne ka hukm diya hai, jaesa ke mazeed ek (1) hadees ke andar waarid hua hai: *“Abu Saeed Khudri ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: Albatta tum chaloge agli ummato’n ki raaho’n par (yaane gunaaho’n mein aur deen ki mukhaalifat mein, na ye ke kufr karoge) baalisht baraabar baalisht ke aur haath baraabar haath ke, yaha’n tak ke agar wo goh¹ ke suraakh mein ghuse’n tum bhi unke saath ghusoge. Ham ne arz kiya: Ya Rasool Allah ﷺ! Agli ummato’n se muraad yahood-o-nasaara hain? Aap ﷺ ne farmaya: Aur kaun hain?”*. (Sahih Muslim: H2669)

So ye muzaahare yahood-o-nasaara ki rawish aur unki chaal hai, unho’n ne ye tariqa ejaad ki hai jo Kitab-o-Sunnat aur manhaj-e-islami ke khilaaf hai. Usse mazeed fitne aur tabaahi phaelti hai, hadees ke andar waarid hua hai: *“Aur jisne islaam mein aakar buri chaal daali (yaane jisse Kitab-o-Sunnat ne roka hai) uske oopar uske amal ka bhi*

¹ T: Ek rengne waala jaanwar jo chipkali ki maanind hota hai [FL]

baar hai aur un logo'n ka bhi jo uske baad amal kare'n, baghaer uske ke un logo'n ka baar kuch ghate". (Sahih Muslim: 1017)

⑧ Wo saari aayaato ahadees jin ke andar fasaad aur takhreeb-kaari se mana kiya gaya hai, wo sab muzaharaat par mantabaq hoti hai khwah un muzaharaat ki shakl kuch bhi ho aur asaraat kuch bhi ho'n.

🌀 **Daktoor Saud al Funaisaan aage aathwe'n safhe par kehte hain:**

"Syedna Abu Huraira رضي الله عنه kehte hain ke ek (1) shakhs Nabi-e-Akram ﷺ ke paas aaya, apne padosi ki shikayat kar raha tha, aap ne farmaya: Jaao sabr karo, phir wo aap ke paas doosri ya teesri dafa aaya, to Aap ﷺ ne farmaya: Jaao apna saamaan nikaal kar raaste mein dher kar do, to usne apna saamaan nikaal kar raaste mein daal diya, log usse wajah poochne lage aur wo padosi ke mutaalliq logo'n ko bataane laga, log (sun kar) us par laanat karne aur use baddua dene lage ke Allah uske saath aesa kare, aesa kare, us par uska padosi aaya aur kehne laga: Ab aap (ghar mein) waapas aajaaiye aainda mujh se koi aesi baat na dekhenge jo aap ko naapasand ho". (Sunan Abu Dawood: 5153)

🌀 **Taaleeq: Main kehta hoo'n:**

① Yaad kare'n mausoof ne pehle hi daawa kiya tha ke muzaaharo'n mein asala abaahat hai, aur pehle hi uski haqiqat saamne aachuki hai aur ye ke us par koi sharai daleel nahi hai.

② Ye hadees muzaaharo'n ke liye daleel bilkul nahi hai, na hi qareeb se aur na hi baeed se, muzaaharo'n ke liye is hadees se istidlaal karna sakht ghuloo hai.

Kyounke muzaahare par istidlaal karne se laazim aaega ke jab bhi kisi par zulm ho khwah haakim ki taraf se ya mahkoom ki taraf se garche wo kamzor hi kyon na ho, awaam par zaroori hoga ke wo uske khilaaf muzaahara kare'n aur doosre log us par laanat kare'n.

Aur is nauiyat ke muzaaharon ka daawa koi nahin karta hatta ki jamhooriyat ke puristaar¹ bhi ye nahin kahte aur na hi is tarah ke

¹ T: (پَرستار) Parastish karne waala, poojne waala, aashiq, fidaai [RKT]

muzaaharon ki taraf daawat dete hain, is liye Allah ka khauf khaae'n aur ahadees-e-nabawiya ko aese maane par mahmool na kare'n jin ke wo muthammil na ho'n aur jise aql-o-shara' qubool na kare, hatta ki jamhooriyat aur muzaaharon ke dil-daadah bhi use qabool nahin karte, kyonke is faham se lazim aayega ki log is tarah ke muzaaharon mein mashghool ho kar apne duniyawī aur deeni maslahaton ko muattal¹ kar bethe'n, is liye ki koi aisa waqt khaali nahin hota ki koi kisi par zulm na kare.

③ Mazkurah hadees mein jis ijtimā ka zikr hai wo kisi tae-shuda plan ke tahat nahin anjaam paya tha, aur naa hi un ka ye ekattha hona kisi haakim ke khilaaf apne huqooq ke mutaalabe ke liye tha, ke jis tarah muzaaharon mein poori tayyari ke saath haakim-e-waqt ke khilaaf kiya jaata hai. is hadees se aisa kuch bhi samajh mein nahin aaraha hai, is hadees se ye waazeh hai ki ek shakhs kisi shah-raah par ajeeb tariqe se baetha hai aur log apne kaamoon par jaate waqt use us ajeeb-o-gharib manzar ke saath dekhkar uske paas ruk jaate hain, aur usse sawaal karte hain is tarah yeke baad deegar log aate rahte hain aur uske padosi ki taraf se takleef dene par nakeer² kar ke aur use bura-bhala keh kar chale jaate hain. Jis se waazeh hota hai ki muzaaharon jaesa yahaan koi masla nahin hai, yahaan koi ba-maqsad bheed nahi hai. Ham-kalaam-e-Nabawi ﷺ ke maane mein is tarah ki tehreef se Allah ki panaah chaahte hain.

Aur aap se sawaal karta hoon ke aap se pahle ulama-e-islam mein aakhir wo kaun se fuqaha-o-muhaddiseen hain jinho'n ne mazkoora hadees se is tarah ki faqaahat³ ki hai?

🌀 **Daktoor Saud al Funaisaan aage aathwe'n aur nawwe safhe par kehte hain:** *“Syedna Iyaas bin Abdullah kehte hain ki Rasool Allah ﷺ ne farmaya: Allah ki bandion ko na maaro. Chunanche Umar ؓ Rasool Allah ﷺ ki khidmat mein haazir hue aur kehne lage: (Aap ke is farman*

¹ T: (مُعْطَل) Kaam se khaali, bekaar [RKT]

² T: (نَكِير) Eteraaz, inkaar, tardeed, nafi, radd [RKT]

³ T: (فَقَاهَت) Fiqhi ilm par das-taras, fiqhi mahaarat, faqeeh hona [RKT]

ke baad) Aurtein apne shauharo'n par daler¹ ho gayi hain. Chunanche Aap ﷺ ne unhe'n maarne aur taadeeb² ki rukhsat de di. Phir aurate'n apne shauharo'n ki shikayate'n lekar azwaaj-e-mutahharat ke paas pohonchne lageen. To Nabi-e-Akram ﷺ ne farmaya: Bahut si aurate'n apne shauharo'n ki shikayate'n lekar Muhammad ke ghar waalon ke paas pohonch rahi hain, ye (maar-peet karne waale) log tum mmein se behtareen log nahi hain". (Sunan Abu Dawood: 2146)

"Ahd-e-nabawi mein aurato'n ka ek (1) hi raat mein is taadaad ke saath apne shauharo'n ki shikaayat karne ke liye nikalna kya ye pur-amn ihtijaaj nahee'n hai? Akhir agar aurate'n us waqt jamaat ki soorat mein kam ya ziyaada kisi bhi taadaad mein wazaarat-e-dakhiliya ya wizaarat-e-adl ya adaalat ya daar-ul-ifta ke paas nikal kar aae'n aur naukri ka mutaalaba kare'n ya apne sar-parast ke zulm ke khaatme ka mutaalaba kare'n, wo sar-parast jo unhe'n shaadi karne se rokthe hain, ya apne baccho'n aur shauharo'n ke chod dene ka mutaalaba kare'n jinhe'n naa-haq jailo'n mein rakha gaya hai, ya jin ke khilaaf koi muqaddama hi nahin qaaem kiya gaya! Aur jab ye aurato'n ke haq mein jaaez hai aur wo bhi ahd-e-nabawi mein to phir yehi chiz mardo'n ke liye kyon jaaez nahin hogi? Is liye haq baat kaho, Allah aap ki hifazat farmaye".

🌀 **Taaleeq: Main kehta hoo'n:**

① Main samajhta hoon ki mazkoora riwayat se istidlaal kar ke mausoof aese muzaaharo'n ki daawat de rahe hain jis ki nazeer duniya mein nahin milegi, aur main ye bhi nahin samajhta ki ab tak kisi ne is tarah istidlaal kiya ho jis tarah mausoof ne kiya hai. Aap soche'n ke agar ye janab wazeer ya qaazi ya mufti hote aur un ke khilaaf is tarah ka hangama kiya jata jis tarah aajkal hota hai to kya ye use qabul karte?

② Is riwayat ki buniyaad Iyaas ibn Abdullah Doosi naami shakhs par hai, jinke sahabi hone mein ikhtilaaf hai, Abu Hatim aur Abu Zurah ne is

¹ T: (دلیر) Khauf, jhijhak ya hichkichaahat ke baghair kisi kaam ya iqdaam par aamaada, bahaddur [RKT]

² T: (تادیب) Ilm aur adab sikhaana, adab seekhna, akhlaaqi tarbiyat [RKT]

riwayat ki sanad ko dekh kar ba-zaahir unke sahabi hone ka faisala kiya hai, jabke is sanad-e-waahid par Imam Ahmad, Imam Bukhari aur Ibn Hibbaan رحمہم اللہ qaane¹ nahee'n hue aur unke sahabi hone se inkaar kiya hai. Aur kuch muhaddiseen ne unki sahaabiyat ko mukhtalif bataya hai jaese ke Imam Zahbi aur Haafiz Ibn Hajar رحمہم اللہ. Hafiz Ibn Hajar رحمہم اللہ ne Tehzeeb-ut-Tehzeeb mein naql kiya hai ki unki sohbat² mein ikhtilaaf hai, balke Imam Ahmad, Imam Bukhari aur Ibn Hibbaan رحمہم اللہ ne yaqeen ke saath kaha hai ki wo sahabi nahin hain. Aur isi liye Imam Ahmad رحمہم اللہ ne apni Musnad mein unki koi hadees naql nahin ki hai, aur Ibn Hibbaan رحمہم اللہ ne unka naam siqa taabaeen mein naql kiya hai, jaesa ki Ibn Hajar رحمہم اللہ ne At-Taqreeb mein zikr kiya hai.

Aur Hafiz ibne Hajar رحمہم اللہ ka is riwaayat ke baare mein ye kehna ke iski sanad sahih hai, isse muraad ye hai ke iski sanad Iyaas ibn Abdullah ibn Abi Zubaab Doosi tak sahih hai, naa ke Rasool Allah ﷺ tak.

Is liye mere nazdeek rajeh ye hai ke Iyaas ke liye sahabat saabit nahin hai, kyoumke ulama ne kisi ke sahabi hone ke liye kuch usool tae kiye hain. Jaesa ke Imam Ibn Hajar رحمہم اللہ ne likha hai. (Al-Isaaba: V1 P14)

Doosri Fasl: Kisi shakhs ke sahabi hone ke liye chand cheezo'n mein se kisi ek (1) ka hona zaroori hai:

Pehli Cheez: Tawaatur³ se saabit ho ke wo sahabi hai.

Doosri Cheez: Uska sahabi hona mashoor ho.

Teesri Cheez: Kisi sahabi se marvi ho ke use sohbat haasil hai, ya kam az kam kisi taabai se manqool ho.

Chauthi Cheez: Agar uski adaalat⁴ aur ma-aasarat⁵ saabit ho to wo

¹ T: (قانع) Qanaa-at karne waala, jo mil jaae us par raazi rehne waala [FL]

² T: (صُخْبَت) Rafeeqat, hamraahi, saath, yaari, paas uthna-baethna, baaham nashisht o barkhaast [RKT]

³ T: (تَوَاتُر) Kisi baat ya waaqia ko bahut se logo'n ka naql karna ya kasrat aur tasalsul se naql kiya jaana ke baais e yaqeen ho [RKT]

⁴ T: (عَدَالَت) Aadal hona [RKT]

⁵ T: (مُعَاصِرَت) Ham-adh hona, ham-asri [RKT]

khud kahe ke main sahabi hoon.

Jahaa'n tak adaalat ki baat hai to uski taakeed Allamah Aamdi waghaera ne ki hai, kyonke uska ye kehna ke main sahabi hoon usse adalat ka isbaat¹ laazim aata hai. Is liye ki saare sahabah aadil hain.

Main kehta hoon: Iyaas ke sahabi hone ke taaalluq se mazkoora cheezon mein se koi cheez saabit nahin hai, naa hi tawaatur ke zariye naa hi shohrat ke zariye, naa hi kisi sahabi ya kisi taabai ne un ke sahabi hone ki gawaahi di hai.

Is liye main kahunga:

① Is hadees se muzaaharo'n ke jawaaz par istidlaal karna baatil hai, khwaah wo pur-amn ho'n ya pur-amn naa hon. Kyounke ye hadees zaef hai, usi tarah ye hadees jis tarah muzaahara karne par dalaalat nahee'n karti usi tarah kisi bheed ekattha hone par bhi dalaalat nahi karti hai khwaah wo bheed baa-maqsad ho ya baa-maqsad na ho.

Is hadees se ziyaada se ziyaada ye istidlaal kar sakte hain ke kuch auraton ne infiraadi taur par Rasool Allah ﷺ ke paas apne shauharo'n ki shikayat karne aae'n. Ek (1) aati aur wo shikayat karke chali jaati phir doosri aati aur shikaayat karke chali jaati. Ham usse aaj ke in muzaaharo'n par kaese istidlaal kar sakte hain, jin mein kam-az-kam bheed, hangaama, anarchy aur naare-baazi hoti hai aur ye sab kuch kisi maedaan chauraahe ya shaah-raah-e-aam par hota hai.

② Is hadees se is qism ka ghatiya istidlaal karna khud Nabawi daur ko badnaam karne jaesa hai, wo daur jo ke is tarah ke hangaamo'n, naaro'n aur yahood ke makr-o-chaal se paak tha. Aur jo ke nabawi manhaj aur tariqe ke bilkul khilaaf hai.

Bade afsos se kehna padta hai ki uske baad, Daktoor Saud al-Funaisaan European tarz par muzaaharo'n ki daawat dete hue kehte hain ke aakhir kya farq hai ki aaj aurate'n thodi ya ziyada tadaad mein nikal kar wizarat-e-Daakhiliya, wizaarat-e-adl ya adaalat ya daar-ul-ifta

¹ T: Saabit karna, suboot pohonchaana, daleel dena [RKT]

ke paas jama ho'n. Aur naukari ke liye mutaalaba kare'n ya apne sar-parast ke zulm ke khatme ka mutaalaba kare wo sar-parast jo unhen shaadi karne se rokthe hain ya apne bacchon aur shayharo'n ke chod dene ka mutaalaba kare'n jinhe'n naa-haq jailo'n mein rakha gaya hai ya jinke khilaaf koi muqaddama hi nahi qaaem kiya gaya! Aur jab ye auraton ke haq mein jaaez hai aur wo bhi ahd-e-nabawi ﷺ mein to phir ye cheez mardon ke liye kyun jaaiz nahin hogi? Is liye haq baat kaho, Allah aapki hifaaizat farmaye.

Main kahta hoon:

Mauzoof is kalaam ke zariye jazira-e-arab ke andar aese khatarnaak aamaal ki taraf daawat de rahe hain jo na to daur-e-jahiliyyat mein paaya jaata tha aur na hi zamaana-e-islam mein kabhi paaya gaya hai, aakhir kaunsa baa-ghaerat musalman hoga jo apni biwi, behen ya beti ko ijaazat dega ke wo is tarah ke hangamo'n mein shareek ho jo islami taur-tariqe ke khilaaf hai wo islami taur-tariqa jo auraton ko parda karne, gharon mein rehne, hayaa karne, pakeezgi ikhtiyaar karne, aawaaz ko pasth¹ rakhne aur nigaaho'n ko neecha rakhne ka hukm deta ho?

Aur kya aese naswani² muzaaharo'n ko faasiq-o-faajir naujawaan se paak rehne ki koi zamanat de sakta hai, jis ke andar aam taur par takhreeb-kaari aur fitna-o-fasaad hi hota hai?

Islam ne to muzaaharo'n se kahee'n daraja kamtar cheezon mein bhi kuffaar ki mushabahhat se roka hai jaese ke khaane peene aur libaas mein mushabahat, jaese ke hadees ke andar waarid hua hai ke Aap ﷺ ne farmaya ke: *"Jis ne kisi qaum ki mushabahat ikhtiyaar ki wo usi mein se hoga"*.

Mazeed ye ke mazkura hadees ko Iyaas ne aese lafz se riwayat nahin kiya hai jis se simaa ki saraahat ho, jaese ke maine suna, mujh se bayaan kiya waghaera. Isi liye raajeh yehi hai ke Iyaas ek (1) majhool

¹ T: (پست) Dheema (lehje aur aawaaz waghaira ke liye) [RKT]

² T: (نشوانی) Aurato'n ka, aurato'n se mutaalliq [RKT]

taabai hain aur muhaddiseen ke usool par ye riwayat zaeef hai, kyonke ye mursal taabai hai jis mein jahalat paai jaati hai.

Aur isi tarah ye Allah ke is qaul ke muaariz¹ bhi hai.

Aur wo Auraten Jin Ki Naa-farmani Se Tum Darte Ho, So Unhe'n Nasihat Karo Aur Bistaro'n Mein Unse Alag Ho Jao Aur Unhe'n Maaro, Phir Agar Wo Tumhari Farma-bardari Kare To Un Par (ziyaadati ka koi raasta talaash na karo) Be-shak Allah Hamesha Se Bahut Buland, Bahut Bada Hai.

وَالَّذِينَ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ
فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا
إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا.

(Surah-an-Nisa: 34)

Is aayat se wazeh taur par pataa chalta hai ke mardo'n ko ye sharai ijaazat haasil hai ke wo zarurat par aurato'n ko maar sakate hain.

Isi tarah ye Allah ke Rasool ﷺ ke is qaul ke bhi mukhaalif hai, jis mein Aap ﷺ ne farmaya hai: *"Aur tum log ab daro Allah se ke auraton par ziyaadati na karo is liye ki unhen tum ne Allah Paak ki amaan se liya hai aur halaal kiya hai tum ne un ke satar ko Allah Ta'ala ke kalma se, aur tumhara haq un par ye hai ke tumhare bichone par kisi aese shakhs ko na aane de'n (yaane tumhare ghar mein) jis ka aana tum ko na-gawaar ho. Phir agar wo aesa kare to unhen aesa maaro ke unhen sakht chot na lage (yaane haddi waghaera na ttoe, koi uzv zaaya na ho, husn-e-soorat mein farq na aa eke tumhari kheti ujad jaae) aur un ka haq tumhare oopar itna hai ki roti unki aur kapda unka dastoor ke muwaafiq tumhare zimma hai"*. (Sahih Muslim: 1218)

Yahan par Allah ke Rasool ﷺ ne bhi maarne ki ijaazat di hai agar maarne ki zarurat pad jaae.

Ibn Kaseer رحمه الله ne is aayat ki tafseer mein kaha hai ke Ibn Abbas رحمه الله waghaera ne kaha ke yahaan aesi maar murad hai jis se badan zakhmi na ho. Hasan Basri رحمه الله ne kaha ke aesi maar murad hai jis ka badan par asar na ho. Aur fuqaha ne kaha ke aesi maar ho jis se koi uzv naa toote

¹ T: (مُعَارِض) Mukhaalif, muqaabil [RKT]

aur na hi koi uzv mutaassir ho.

Pata chala ki is hadees ke za'eeif hone ke saath saath ye qurani aayaat aur sahih hadees ke mukhaalif bhi hai. Aur isi par fuqaha-e-Islam ka amal hai.

Chunanche Allama Baghawi ne is hadees par tabssara karte hue kaha hai ke: *“Is hadees ke andar un auraton ko maarne ki ijaazat hai jo fahash kaamo’n ka irtikaab kare’n ya faraaez ki adaaiigi mein kotaahi barten, ya shauhar ke ghar se bila-ijaazat nikle’n, ya shauhar ke ghar mein kisi ajnabi shakhs ko bulaaen, ya kisi zahiri khiyanat ka irtikab kare’n, to in tamaam soorato’n mein taadeebi kaarvaai ke taur par unhen maarna jaaez hai, kyonke wo unka zimmadaar hai, unse unki zimmadari ke baare mein sunvaai hogi”*. (Sharh al-Sunnah: V9 P159)

Is tarah Dr. Saud al-Funaisaan ka ye qaul sire se baatil ho gaya ke: Daur-e-Nabawi mein auraten apne shauharo’n ki shikaayat karne ke liye nikalti thee’n, kya ye pur-amn ihtijaj nahin hai?

Islam mein bilkull mumaaniyat nahin hai kisi aese shakhs ko jo mazloom ho ke wo apne zulm ko kisi aese shakhs ke paas le jae jo uske zulm ko behtar taur par khatam kar sake, magar mardo’n aur aurato’n ka ek saath kisi sarkaari mahkama ke saamne jama ho kar huqooq ke mutaalaba ki nauiyat islam mein kabhi maarooof nahin rahi hai, aur naa hi islam kisi aesi shakl ko jaaez kahega balke use fitna mein shumaar karega, kyonke ye islami adab-o-akhlaaq ke khilaaf hai balke muslim haakim ke khilaaf ye khurooj hai jo kabhi bhi bagawat ki soorat ikhtiyaar kar sakta hai.

Is tarah ke bad-bakhtaana amaal ko tareekh-e-islam mein kabhi bhi nahi dekha gaya, yahan tak ki Europe se padh kar maghrbi-zada¹ chooze aalam-e-mashriq mein aye aur Europe-o-America ki tehzeeb aur wahaan ke usool-o-akhlaaq ko mutaarif karwaya, unhee’n mein ye muzaahare bhi hain jinhe’n baa-maqсад log apne aaqaaon ke

¹ T: (مَغْرِب رَدِّه) Mashriqi mulko’n mein Europe waalo’n ke taur-tareeq wazaa waghaira ikhtiyaar karna, maghribi atwaar o ifkaar se mutaassir [RKT]

agenciyo'n ki takmil ki khaatir anjaam dete hain, taake muslim mumaalik mein fitna-o-fasaad phaelaaya jaae, aur akhlaaq-o-adab ka janaza nikala jae.

Aur main nahin samajhta ke jo log muzaaharo'n ke muwaiyyideen¹ aur munaad² hain wo bhi is tarah ke ajeeb-o-ghareeb mabghooz-maghribi tarz ke ihtijaaj ki taaeed karenge, balke wo bhi mausoof ke is istidlaal par taajjub karenge, aur mujhe sab se ziyada taajjub is baat par hai ke is waqt jab ki aalam-e-arab muzaaharo'n ki nahoosat aur tabaahi se joojh raha hai aese pur-aashob maahol mein is tarah ke muzaaharo'n ki daawat ye janaab de rahe hain!

Kya haaliyah muzaaharo'n ke chalte jo tabaahi aai hai, laakho'n log maare gaye, zakhmi hue, jila-watan kiye gaye, boodhe bacche aurate'n sab pareshaan hain, ek hangama, anarchy aur hoo ka maahol³ hai, har taraf tabaahi-o-barbaadi ka manzar hai, mausoof ko in sab ka idraak⁴ nahin hai?

Kya mausoof ko iska ehssaas nahi hai ke in muzaaharo'n ki wajah se kitno'n ke dilon mein nafarat aur dushmani paeda hui hai, aur kitno'n ne apne josh-e-intiqaam ki aag thandi ki hai?

Kya Allah ka ye qaul un ke samne se nahin guzra:

Isi Wajah Se Hum Ne Bani-israel Par Likh Diya Ki Haqiqat Ye Hai Ke Jis Ne Ek (1) Jaan Ko Kisi Jaan Ke (badle Ke) Bagaer, Ya Zameen Mein Fasaad Ke Bagaer Qatl Kiya To Goya Usne Tamaam Insaan'n Ko Qatl Kar Diya Aur Jisne Use Zindagi Bakhshi To Goya Usne Tamaam Insaano'n Ko Zindagi Bakhshi Aur Bila-shubha Unke Pas Hamare Rasul Waazeh Dalaael Lekar Aae, Phir Be-

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي
إِسْرَآئِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا ۖ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا ۖ وَلَقَدْ جَاءَتْهُمْ
رُسُلُنَا بِالْبَيِّنَاتِ ۖ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ
بَعُدَ ذَلِكَ فِي الْأَرْضِ لَمْسِرًا ۖ

¹ T: Muaiyyid ki jama T: (مُوَيَّد) Taaed karne waala, madadgaar, muaawin, himaayati [RKT]

² T:

³ T: Khaufnaak, wahshatnaak mahol [RSB]

⁴ T: (إِدْرَاك) Khayal, tasawwur, salaahiyat, samajh-boojh [RKT]

shak Un Mein Se Bahut Se Log Uske Ke
Baad Bhi Zameen Mein Yaqinan Hadd
Sebadhne Waale Hain.

(Surah-al-Maaida: 32)

Isi tarah ek (1) riwaayat mein waarid hua hai: *“Syedna Abdullah ibn Amr kehte haen ke Nabi-e-Akram ﷺ ne farmaya: Duniya ki barbaadi Allah ke nazdeek ek (1) muslim ke qatl hone se kahee’n ziyaada kamtar-o-aasaan hai”*. (Tirmizi: 1395 sahih mauqufan, hasan marfuan majmu' turqaha)

Allah hum sab ko aesi nafs-parasti se bachaae jo fitno’n tak le jaane waali ho.

🌀 **Daktoor Saud al Funaisaan aage nawwe safhe par kehte hain:**
“Muhammad ibn Harb ne kaha: Imam Ahmad se aese shakhs ke baare mein sawaal kiya gaya jo apne padosi ke ghar mein kisi munkar amr ko sunta ho to unho’n ne kaha ke use bhalaai ka hukm de. Maene kaha: Agar wo qubool na kare? To farmaya: Uske khilaaf deegar padosiyo’n ko jama karo aur us muaamale ko bada bana kar pesh karo shaayad log ekattha ho kar us muaamale ki tashheer kare’n”. (Al-Amr-bil-Maaroof-wa-Nhee-Anil-Munkar lil Khallaal P117)

🌀 **Taaleeq: Main kehta hoo’n:**

① Hame’n nahi maaloom ke ye Muhammad ibn Harb kaun hain jinho’n ne Imam Ahmad ﷺ se ye riwaayat naql ki hai.

② Is liye hum pehle yehi kahenge ke pehle Imam Ahmad ﷺ se is qaul ko saabit kare’n, phir usse masle par daleel banaae’n.

③ Aur agar ye qaul Imam Ahmad ﷺ se saabit bhi ho jae, phir bhi is qaul ka muzaaharo’n se koi taalluq nahi hai.

Imam Ahmad aur doosre Aima Ahle Sunnat wal Jamaat ne teen-teen (3-3) Abbasi Khalifa (Maamoon, Mo'tasim aur Waasiq) ke zamaane mein Taateel-e-Sifaat¹ Khalq-e-Quran¹ aur Inkaar-e-Rooyat jaese

¹ T: (تَعْطِيل) Allah Ta’ala ke tamaam naam o sifaat ko ya un mein se baaz ki nafi karna hai (Al Jawaab-ul-Kaafi Liman Sa-al A’n Ad Dawaa as Shaafi: P153) [RSB]

sangeen masaael ko lekar sakht-tareen aazmaesho'n ka saamna kiya magar iske bawujood nabawi irshadaat ki raushni mein hikmat aur sabr ka muzaahara kiya, jabke unhe'n maaloom tha ke ye jin aqaaed par majboor kar rahe hain wo sab kufriya aqaaed haen.

Hambal bin Ishaq ki kitaab (Zikr Mehnah-tul Imam Ahmad: P70) mein waarid hua hai ke Waasiq ne jab is badd-aaqeedgi ki bunyaad par logon ko sataana shuroo kiya to us waqt fuqaha-e-baghdad رحمہم اللہ mein se kuch log Abu Abdullah رحمہم اللہ ke paas aaye, un mein Bakr bin Abdullah, Ibrahim bin Ali Matbakhi aur Fazl bin Aasim رحمہم اللہ waghaera bhi the, un logon ne arz kiya ke muaamala is waqt bahut sangeen hai, aur ye shakhs sakht sazaae'n de raha hae, hame'n khadsha hai ke muaamala mazeed sangeen na ho jaye, aur un logon ne ye bhi bayan kiya ke Ibn Abu Dawood ne ye faesla liya hai ke makaatib ke andar bhi bacchon ko Khalaq-e-Quran ke aqaaed par taaleem di jaae.

Yeh sun kar Abu Abdullah ne poocha: "Phir aap log kya chaahte hain?" Logon ne kaha: "Hum us aadmi ki sarbraahi aur hukumat par raazi nahi hain". To Abu Abdullah ne un logon se ek ghante ilmi munaazara kiya jahaa'n main bhi haazir tha. Yahan tak ke aap ne kaha: "Kya tum ye nahi samajhte ke aesa karke tum ek (1) bade makrooh amr ka irtikaab karoge? Tum log use dil se bura samjho aur uski itaa-at se haath kheencho, aur naa hi ikhtilaaf karo, aur naa hi qatl-o-khoonrezi ki taraf haath badhao, apne anjaam ka intizaar karo aur jald-baazi na dikhaao, sabr se kaam lo, achhe log zaroor ek din bure logon se raahat paaenge".

Aap ki baat sun kar ek (1) saahab ne arz kiya: "Hame'n apni aulaad par khauf hai ke kahee'n agar yehi aqaaed raaej ho gaye to ye usko islam samjhenge aur haqiqi islam khatam ho jayega". Ye sun kar Abu Abdullah ne kaha: "Hargiz nahi, yaqeenan Allah Ta'ala apne deen ki madad karega, aur is muaamale mein bhi Allah madad karega, islam zaroor ghaalib aur mehfooz rahega".

¹ T: (خَلَقُ قُرْآن) Quran ko makhloq samajhne ka fitna, ye fitna barpa karne waala shakhs Qazi Ahmad bin Abu Dawood tha. [RSB]

Is tarah log nikal gaye aur unho ne jo iraada kar rakha tha usse baz aagaye, Abu Abdullah ne simaa-o-taa-at¹ ki daleelon se istidlaal kar ke unhe'n kuch bhi iqdaam karne se mana kar diya, yahan tak ke Allah Ta'ala ne ummat ko us fitne se najaat di.

Aur isi tarah Abu Bakr al-Khallaal ne kaha: "Abu Bakr Maroozi ne mujhe batlaaya ke Abu Abdullah qatl-o-khoonrezi karne se rokthe the aur khurooj-o-baghaawat par sakht nakeer² karte the". (As-Sunnah: V1 P132)

Aur isi tarah Mujahid aur Ibrahim Taimi se marwi hai ke ye dono hazraat fitnon se nafrat karte the. Isi tarah Abu Al Haaris ne bayan kiya ke maine Abu Abdullah se Baghdad mein waaqe haadse ke baare mein sawaal kiya, yaane ke kuch log khurooj karna chaahthe the, maine poocha ke un logon ke saath khurooj karne ke baare mein aap ki kya raae hai? To aap ne us par sakht naagawaari ka izhaar karte hue kaha: "Subhan Allah! Khoon se daro, main naa to use jaez samajhta hoon aur naa hi uska hukm deta hoon, jis bhi haal mein hum hain us par sabr karna us fitne se ziyaada behtar hai jis mein qatl-o-khoonrezi, aabru-rezi aur amwaal ki tabaahi hoti hai. Tumhara deen salamat rahe, yehi tumhare liye behtar hai". Maine dekha ke aap hukkaam ke khilaaf khurooj-o-baghaawat se rokthe the aur kehte the ke main naa to ise jaez samajhta hoon aur naa hi uska hukm deta hoon.

Imam Ahmad ka ye mauqif dar-asal manhaj-e-nabawi se mustafaad³ hai taake ummat-e-muslima un fitnon se mehfooz rahe'n jin mein qatl-o-khoonrezi aur tabaahi aam hoti hai.

Unhi fitnon mein se jin se Imam Ahmad waghaera hamesha logon ko daraate the, muzaahara aur ehtijaaj bhi aayega jinhe'n kaafir mulkon se dar-aamad⁴ kiya gaya hai.

Ye Shaykh-ul-islam Ibn Taimiya رحمه الله hain jo us fitne ke taalluq se bataate hain ke us waqt Ahle Sunnat wal Jamaat ne kaese sabr ka muzaahara

¹ T: (طاعت) Allah ki parastish, ibaadaat, bandagi, itaa-at [RKT]

² T: (نكير) Eteraaz, inkaar, tardeed, nafi, radd [RKT]

³ T: (مُسْتَفَاد) Jo haasil ho ya nikle [RKT]

⁴ T: (دَر آمد) Baahar ke mulko'n se maal e tijaarat waghaira ki aamad [RKT]

kiya tha. Chunanche aap ne likha ke: “Us waqt Ahle Sunnat wal Jamaat ke Imam Ahmad ibn Hambal رحمہ اللہ, aap ne us waqt bhi sabr kiya jab jahmiyya ke inkaar-e-sifaat ka fitna aaya, jo kehte hain ke Allah ko aakhirat mein bhi nahi dekha ja sakta, aur Quran Allah ka kalaam nahi balke makhlooq hai, Allah aasman ke oopar nahi hai, aur naa hi Muhammad ﷺ Allah ke paas gae the, is tarah jahmiyya ne kai khulafa ko gumraah kiya jinhon ne logon ko mukhtalif aazmaishon se do-chaar kiya. Chunanche kisi ne raghbat-o-laalach mein aur kisi ne dar mein un aqaaed ko qubool kiya aur kuch log chup gaye”.

“Aur jinho’n ne qubool nahi kiya, unke wazeefe band kar diye gaye, unhe’n ohdo’n se hataa diya gaya, agar koi qaedi tha to use raha nahi kiya gaya aur naa hi uski gawaahi qubool ki gai. Basa-auqaat use qatl tak kar diya gaya, ya use jail hi mein pade rehne diya gaya”. (Majmu’-al-Fatawa: V6 P214)

Yeh azmaish ka dour Maamoon Rasheed, Motasim aur Waasiq ki khilaafat mein tha jise Mutawakkil ne khatam kiya.

Imam Ahmad رحمہ اللہ apne mauqif par jame rahe aur taateel-e-sifat mein unki muwaafaqat¹ nahin ki, aap ko sataaya gaya magar aap ne sabr kiya. Chunanche Allah ne aap ko un aimma-e-deen mein shaamil kar diya jin se log rehnumaai haasil karte hain, jaesa ke irshad-e-Baari Ta’ala hai:

Aur Hum Ne Un Mein Se Kai Peshwa Banaae, Jo Hamare Hukm Se Hidayat Dete The, Jab Unho’n Ne Sabr Kiya Aur Wo Hamaari Aayaat Par Yaqeen Kiya Karte The.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا
لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ.
(Surah-as-Sajda: 24)

Pata chala ke jise sabr aur yaqeen haasil ho jaye, wo deen mein imam ho jata hai.

Main kehta hoon: Ye baat maaloom hai ke salaf jin mein Imam Ahmad bhi shaamil hain, taateel-e-sifaat, khalqat-e-quran aur inkaar-e-rooyat ki buniyaad par takfeer karte the. Aur jahmiyya ne sirf unhee’n fitno’n

¹ T: (مُؤَافَقَت) Ittefaaq, baraabari, saath [RKT]

par iktifa nahi kiya, balke ye un logon ki takfeer bhi karte the jo unki mukhaalifat karte the aur phir apne mukhalifeen ka imtihaan bhi lete the, jaesa ke Shaikh-ul-islam Ibn Taymiyya رحمه الله ne bayan kiya hai. In sab ke bawujood, un logo'n ne naa to muzaahara kiya aur naa hi hukkaam ke khilaaf khurooj kiya, balke ek (1) bade fitne ko rokne ki khaatir sabr se kaam liya.

Shaikh-ul-islam Ibn Taymiyya رحمه الله ne (Minhaj-us-Sunnah: V4 P527) mein kaha ke: "Jitne bhi logon ne khurooj kiya hai, us ke nataaej mein baad mein paeda hone waala shar aur fasaad us shar aur fasaad se kahee'n ziyaada hota hai jo khurooj se pehle tha. Jaese ke wo log jinhon ne Madina mein Yazeed ke khilaaf khurooj kiya, Iraq mein Abdul Malik ke khilaaf Ibn al-Ash'ath ka khurooj, Khorasaan mein apne bete ke khilaaf Ibnul Muhallab ka khurooj, isi tarah Khorasaan mein Abu Muslim Khorasaani ka khurooj, isi tarah Madina aur Basra mein Abu Jaafar al Mansur ke khilaaf khurooj-o-baghawat, aur isi tarah ki doosri baghawate'n.

Is tarah ke log ya to ghaalib hote hain ya maghloob, ye ghaalib bhi aate hain to unka ghalba jald hi khatam ho jata hai. Aap dekhenge ke Abdullah bin Ali aur Abu Muslim ne mil kar bahut saare logon ka qatl kiya, phir un dono ka anjaam kya hua? Abu Jaafar al-Mansur ne dono ko qatl kar diya, Ahle Harra, Ibn al-Ash'ath aur Ibnul Muhallab waghaera maghloob ho gae, unka na deen baaqi raha aur na duniya.

Shaikh-ul-Islam Ibne Taimiya رحمه الله ne aage (Minhaj us Sunnah: V4 P529) par kaha ke: "Hassan Basri kehte the ke Hajjaaj Allah ka azaab hai, use apne haathon se khatam na karo, balke Allah se dua karo, kyunke irshad-e-Baari Ta'ala hai:

Aur Bila-shuba Yaqinan Hum Ne Unhe'n
Azaab Mein Pakda, Phir Bhi Wo Na Apne
Rabb Ke Aage Jhuke Aur Na Aajizi Ikhtiyaar
Karte The.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ.

(Surah-al-Mominun: 76)

Talq bin Habeeb kehte th: "Fitne se taqwa ke zariye bacho". Poocha gaya: "Taqwa ki tashreeh kare'n". To aap ne kaha: "Noor-e-Ilaahi ki

raushni mein Allah ki itaa-at karo, Allah ki rahmat ki umeed rakho, aur noor-e-Ilaahi ki raushni mein maasiyat tark kar do aur azaab-e-Ilaahi se daro”.

Chanaache, salaf fitnon ke aiyyaam mein khurooj aur qitaal se mana karte the, jaesa ke Ibn Umar, Saeed bin Musayyib aur Ali bin Hussain waghaera Harra ke saal Yazeed ke khilaaf khurooj aur baghaawat se rokhte the, aur jaesa ke Hasan Basri aur Mujahid waghaera Ibn al-Ash'ath ke fitne mein shareek hone se rokhte the. Isi liye Sahih Ahadees ki raushni mein Aimmah-e-Ahle Sunnat fitno'n ke aiyyaam mein khurooj aur qitaal se rokhte the, aur use apne aqaaed ki kitaabon mein bayan karne lage, hukkaam ke zulm par sabr karne ki taakeed karte the aur qitaal karne se rokhte the, garche baaz fitnon mein ahle ilm ne bhi shirkat ki thi.

Baaghiyon se qitaal karne ka baab aur amr-bil-maaroofo-nahee-anil-munkar qitaal-e-fitna se mushtaba¹ ho jaata hai magar ye tafseel-talab hai jiska yahaan mauqa nahi hai, lekin jo is taalluq se ahadees-e-nabawiya par ghaur karega use pata chalega ke jo hadeeson ke andar bayan hua hai wohi behtar aur etidaal-pasandi par mabni hai.

Shaikh-ul-Islam Ibne Taimiya رحمه الله ne (Minhaj-us-Sunnah: V4 P531) par mazed kaha ke: *“Hukkaam ke jor-o-zulm² par sabr karna aur unke khilaaf khurooj-o-baghaawat na karna hi bandon ke liye duniya-o-aakhirat mein bhalaai hai, aur jo uski mukhaalif karega jaan boojh kar ya ghalati se, use fasaad ke siwa koi bhalaai milne wali nahi hai. Aur isi liye Nabi-e-Akram ﷺ ne Syedna Hussain رضي الله عنه ki taareef ki thi ye kehne hue ke ye mera beta hai jo sardar hai, iske haath par musalmanon ke do (2) giroh ke darmiyan Allah sulah karaega”.*

Shaikh-ul-Islam Ibne Taimiya رحمه الله ne (Minhaj-us-Sunnah: V4 P536) par mazed kaha ke: *“Agar munkar ka izaala mumkin na ho magar aesi soorat ke, ke usse pehle ke muqaable bade munkar³ ka wujood laazim aaye to*

¹ T: (مُشْتَبِه) Ghaer-yaqeeni, mashkook, shubha waala, mubham [RKT]

² T: (جَوْر و ظُلْم) Zulm o sitam [RKT]

³ T: (مُنْكَر) Kharaab, khota, bura, ghair-sharai [RKT]

aesi soorat mein munkar par nakeer¹ karna munkar qaraar paaega. Aur isi tarah agar kisi maaroo² ka husool mumkin na ho magar aese munkar ke zariye jiska mafhoom us maaroo² ke maslahat se ziyada bada ho to aesi soorat mein us maaroo² ka husool bhi munkar ho jayega”.

“Jabke isi tariqe se khawarij musalmanon ke khilaaf talwaar uthana jaaez karte hain, yahan tak ke khawarij ne isi bunyaad par Ali ibn Abi Taalib ؑ aur doosre khulafa se qataal kiya, un khawarij ke aqeede par Motazala, Zaidiya Aqa aur doosre fuqaha hain”.

Isi tarah Shaikh-ul-Islam Ibne Taimiya ؒ ne (Minhaj-us-Sunnah: V4 P538) par mazeed kaha: *“Ye jaanna zaroori hai ke in fitnon ke asbaab mushtarik hain, un mein haq aur ghair-haq ka pohonchna na bahut zaroori hota hai, aur islam ilm-e-naafe aur amal-e-saaleh ke saath aaya hai taake haq ki maarifat ho sake, aur dekha jata hai ke kuchh hukkaam aese hote hain jo zulm-o-ziyadati aur haq-talfi karte hain jis par log sabr nahin kar paate lekin us zulm ko khatam bhi nahi kar sakte, magar aese tariqe se jo mazeed fasad ka baais hota hai lekin zulm ko mitaane aur apne haq ke lene ki mohabbat mein wo us aam fasaad par nazar nahi rakhta jo uske amal se zaahir hone wala hota hai”.*

Isi liye Nabi-e-Akram ؐ ne farmaya hai ke: *“Mere baad tum log haq-talfi paaoge, us waqt sabr se kaam lena yahan tak ke tum mujh se hauz-e-kausar par aakar mulaqaat karna”.*

Isi tarah Shaikh-ul-Islam Ibne Taimiya ؒ ne (Minhaj-us-Sunnah: V4 P540) par mazeed kaha: *“Sahih riwayaton mein ye bhi saabit hai: Syedna Abdullah bin Umar ؓ se riwayat hai, Rasool Allah ؐ ne farmaya: Musalman par sunna aur maanna waajib hai (haakim ki baat ka), chaahe usko pasand ho ya na ho magar jab hukm kiya jae gunaaah ka to na sunna chahiye na maanna chahiye”.*

Isi tarah aik doosri riwayat mein waarid hua hai: *“Junaada bin Umaiya*

¹ T: (نَكِير) Eteraaz, inkaar, tardeed, nafi, radd [RKT]

² T: (مَعْرُوف) Jaaez, saheeh, durust, sharai [RKT]

se riwayat hai, hum Syedna Abdullah bin Saamit ؓ ke paas gaye, wo bimaar the. Humne kaha: “Bayan karo humse (Allah Ta’ala tumko achha kare), aesi koi hadees hai jisse Allah faide de-de aur jisko tum ne suna ho Rasool Allah ﷺ se”. Unho ne kaha: “Humko bulaya Rasool Allah ﷺ ne, humne aap se baeyat ki aur aap ne jo ahd liye un mein ye bhi bataya ke hum baeyat karte hain baat sunne aur itaa-at karne par khushi aur naa-khushi mein sakhti aur aasani mein aur hamari haq talfiyan hone mein aur hum jhagda nahi karenge us shakhs ki khilaafat mein jo uske laayaq ho magar jab khilaafat dekhe’n jo Allah Ta’ala ke paas hujjat ho”. (Sahih Muslim: 1709)

Aap gaur karen ke Nabi-e-Akram ﷺ ne haq-talfi ke bawujood musalmanon ko sabr karne aur hukkaam ki itaa-at ka hukm diya hai aur mukhalifat karne se roka hai.

🌀 Main kehta hoo’n:

Shaikh-ul-Islam Ibne Taimiya ؒ ke in umda aqwaal par ghaur karen jo ahadees-e-nabawiya ki raushni mein masaaleh-o-mafaasid¹ ki riaayat² par mabni hain saath hi tareekhi tajarbaat se khurooj-o-baghaawat ke tabaah-kun asaraat bhi saamne hain, jisse ek (1) aqlmand insaan hi ibarat pakad sakta hai.

Chunaache, jo haq ka mutalaashi ho use chaahiye ke wo fitnon ke mauqo’n par islami manhaj se istifaada³ kare aur us manhaj ki mukhaalifat karne waalon se musalman bhaaiyyon ko aagah rakhe taake aesa na ho ke shaytan unhe’n un fitnon mein qatl-o-khoonrezi aur tabaahi ke liye indhan bana le, balke wo fitno’n ka saamna karne ke liye aimma-e-salaf ne jo usool murattab kiye hain unki raushni mein zindagi guzarein.

Shaikh-ul-Islam Ibne Taimiya ؒ ke aqwaal jinhe’n hum ne pesh kiya wo sab unhee’n rahnuma usoolo’n par mabni hain aur unhee’n ki taraf daawat deti hain.

¹ T: Kharaabiya’n, buraaiyaa’n, fitne, fasaad [RKT]

² T: (رعايت) Meherbaani, paas-o-lihaaz, murawwat, tarafdaari [RKT]

³ T: (استيفاده) Nafa paana, faaeda uthaana [RKT]

Haafiz Ibnul Qayyim رحمه الله ne (Elaam-ul-Muwaqqieen: V3 P15) mein kaha ke: *“Nabi Akram ﷺ ne inkaar-e-munkar¹ ko is liye apni ummat par waajib kiya hai taake uski wajah se wo maslahat aur bhalaai haasil ho jise Allah aur uske Rasool ﷺ pasand karte hain. Lekin agar us inkaar-e-munkar se mazeed usse bada munkar paeda hone ka khadsha ho jisse Allah aur uske Rasool ﷺ nafrat karte hon to aesi soorat mein inkar-e-munkar jaaez nahi hoga. Iski misaal inkaar-e-munkar ke naam par badshahaan-e-waqt aur hukmaraano ke khilaaf khurooj-o-baghawat karna hai joke tamaam shar-o-fitnon ki buniyaad hai, ke jo ek (1) martaba shuroo ho jaye to phir kabhi khatam na ho. Sahaba Ikraam رضي الله عنهم ne un hukkaam se qatl karne ke silsile mein Nabi-e-Akram ﷺ se ijaazat maangi thi jo namaz ko unke muqarrara auqaat se muakhhar kar dete hain to aap ke bayan ne unhe’n qatl karne se mana farmaya, aur kaha ke nahi, jab tak wo namaz qaaem karte rahe’n us waqt tak un se qatl nahi kar sakte. Aur mazeed farmaya ke jo apne ameer ki taraf se kisi munkar ko dekhe to use chaahiye ke wo sabr kare aur itaa-at se haath na kheenche”.*

Chunache jo bhi chote-bade fitno’n par ghaur karega wo paaega ke unhee’n usoolo’n ke zaaya karne aur un par par amal karne ki wajah se musalmanon ko nuqsan uthana pada hai, ke unhon ne hukkaam ke munkarat aur zulm par sabr nahi kiya aur taaqat na hone ke bawujood use mitane ke liye nikal pade. Chunache, pehle ke muqaable bade-bade mafaasid murattab hue. Aap ghaur kare’n ke Nabi-e-Akram ﷺ ka Makkah ke andar bade-bade mafaasid aur munkaraat ka samna karte the, magar choonke unke mitaane ki taaqat nahi rakhte the, is liye Sahaba رضي الله عنهم ko khamosh rehne ki talqeen karte the aur Allah ki taraf se kushaadgi ki ummeed dilate the.

Lekin jab Makkah fatah ho gaya aur darussalam mein daakhil ho gaya, to Baetullah ko nae sire se paak-saaf kiya aur saare munkarat ko khatam kar diya. Isi tarah aap logon ne usi waqt khana-e-Kaaba ko gira kar ibrahimi buniyaado’n par dobara laana chahte the aur aap uske baare mein iraada bhi rakhte the, magar us iraada ko tark kar

¹ T: Shar-an mamnool kaam, haraam ya naa-jaaez baate’n se inkaar karna [RSB]

diya. Choonke uske natije mein badd-aaqeedgi phaelne ka khatra tha. Baae'n-wajah ke abhi wo nae-nae musalman hue the. Aur isi liye Aap ﷺ ne hukkaam ke khilaaf bhi haath aur taaqat ke zor par munkar ke izaale¹ se mana farmaya, kyunke usse mazeed fasaad ke phaelne ka imkaan hai.

Main kehta hoo'n ke Imam Ibnul Qaiyyim رحمه الله ka qaul bhi hikmat aur maslahat par mabni hai aur uske andar nataaej aur awaaqib par ghaur kiya gaya hai aur unhee'n maslahato'n ki buniyaad par bade-bade fitno'n ko roka jaa sakta hai.

Ibnul Qaiyyim رحمه الله ke kalaam par ghaur kare'n aur saath hi ek (1) baar phir aap ke is kalaam par ghaur kare'n: *“Jo bhi chote-bade fitno'n par ghaur karega wo paaega ke unhee'n usoolo'n ke zaaya karne aur un par amal karne ki wajah se musalmano ko nuqsaaan uthaana pada hai, ke unho'n ne hukkaam ke munkaraat aur zulm par sabr nahi kiya aur taaqat na hone ke bawujood use mitaane ke liye nikal pade, chunache pahle ke muqaable bade-bade mafaasid murattab hue”*.

Agar salaf-e-ummat daur-e-haazir ke pur-aashob² mahol aur pur-fitan daur ko dekh let eke is waqt jo muzaahare aur ehtijaaj kiye jaate hain wo na to islaam ki khaatir hote hain aur na hi shirk-o-bidaat aur ilhaad-o-kufr ke khilaaf hote hain, balke siyaasi maqaasid aur duniyaawi ahdaaf haasil karne ki khaatir hote hain, to unka kya haal hota?

اللهم نعوذ برضاك من سخطك و بمعافاتك من عقوبتك۔

🌀 **Daktoor Saud al Funaisaan aage navve safhe par kehte hain:**
“Hakim-e-waqt ki simaa-o-taa-at ke taalluq se khulasa-e-kalaam ye hai ke agar wo kisi mubaah cheez se roke aur ye hukm kisi khaas shakhs ko ho jaese ke kisi ko safar karne se roke ya doosre mulk mein shaadi karne se mana kare to ye jaaez hai, aur aesi soorat mein us shakhs par us haakim ki itaa-at waajib hai. Lekin koi aam farman ya hukm jaari kare jo poori raiya ke liye aam ho, jis mein kisi jaaez aur sharai

¹ T: (إزاله) Khaatima, mitaana [RKT]

² T: (بُر آشوب) Khatarnaak aur fitne-fasaad se bhara hua [RKT]

mubaah cheez se roka gaya ho, to ye izhaar-e-raae ki aazaadi ko khatam karna hai”.

🌀 **Taaleeq: Main kehta hoo’n:**

① Yaqinan ye kalaam bahut hi ajeeb aur ghareeb hai.

Maine irshadaat-e-nabawiya aur ahle ilm ke kalaam ko pesh kiya hai, jin mein Imam Ahmad, Ibne Taimiya aur Ibnul Qaiyyim رحمہم اللہ ke qeemti kalaam shaamil hain, jo hikmat, sahih ilm aur azeem hoshmandi par mabni hain, aur deen-o-duniya ki tabaahi waale fitno’n se ummat ko door rehne ki hidayat hai.

Phir uske baad un hakimaana taujihaat aur aur mausoof ke us istidlaal ke darmiyaan muwaazana aur muqaarana¹ kare’n jo manhaj-e-nabawi aur salaf-e-ummat ke kalaam se koso’n door hai.

② Qaari ko ye samajh mein aaega ke mausoof ne hukkaam ki itaa-at ko lekar fard aur jamaat ke darmiyan tafreeq² ki hai, jabke is tafreeq par koi sharai daleel nahi hai.

Fuqaha-e-islam ye achhi tarah jaante hain ke shariyat-e-islamiya masaaleh-o-mafaasid³ ki riaayat⁴ par qaaem hai, chunache shariyat-e-islamiya unhee’n cheezon ka hukm deti hai jin ke andar deen-o-duniya har aitbaar se logon ke liye khaer-o-bhalaai ho, aur har us cheez se rokhti hai jis mein unke liye deen-o-duniya har etebaar se bura ho, lekin ye Rabbani manhaj mausoof ke kalaam se anqa⁵ hai.

Chunache haakim-e-waqt ke liye isi manhaj ki raushni mein ye jaaez hai ke wo riaaya ki maslahat mein ijtihaad karke qawaaneen-o-zawaabit banaae is shart ke saath ke sharai usoolo’n se na takraae, aur agar usse kisi tarah ki koi ghalati sarzad ho to uski islaah ulama-e-ummat aur danishwaraan-e-qaum hi karenge, hikmat par mabni nasihat aur khaer-

¹ T: (مُقَارَنَةً) Ekattha karna, jamaa karna [RKT]

² T: (تَفْرِيق) Alaahadgi, judaai, talaaq, khulaa [RKT]

³ T: Kharaabiya’n, buraaiyaa’n, fitne, fasaad [RKT]

⁴ T: (رِعَايَة) Meherbaani, paas-o-lihaaz, murawwat, tarafdaari [RKT]

⁵ T: (عَنَقَا) Ghaayab, extinct, unavailable [RKT]

khwaahi ke zariye na ke tashheer aur ikhtilaaf ke zariye.

In siyaasi umoor mein naadaan, jaahil nafs-parast aur aghraaz-pasand logon ko mudaakhilat nahi karna chaahiye, agar haakim nasihat ke baad apni ghalati se rujoo karle to Alhamdulillah, aur agar rujoo na kare to aesi soorat mein shariyat ne musalmanon ko sabr karne ka hukm diya hai, yahaan tak ke Allah koi sahulat paeda kar de, irshaad Baari Ta'ala hai:

Aur Jo Allah Se Darega Wo Uske Liye Nikalne Ka Koi Raasta Banayega. Aur Usko Rizq Dega Jahaa'n Se Wo Gumaan Nahin Karta.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

(Surah-at-Talaaq: 2-3)

Ye hikmat par mabni islami ilaaj saenkado'n martaba us ilaaj se behtar hai jo muzaaharo'n aur fitno'n ke zariye kiya jata hai.

Shaikh-ul-Islam Ibne Taimiya رحمه الله ne (Majmu'-al-Fatawa: V4 P527) mein kaha ke: *"Khulasa-e-kalaam ye hai ke Ahle Sunnat wal Jamaat Allah aur uske Rasool ki itaa-at karne mein hasb-e-istitaa-at koshish karte hain jaesa ke irshaad Baari Ta'ala hai"*.

Allah Se Daro Jitni Tumhein Taaqat Hai.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ.

(Surah-at-Taghabun: 16)

Aur Nabi-e-Akram ﷺ ne farmaya: *"Jab main tumhein kisi cheez ka hukm doon to apni taaqat bhar use anjaam dene ki koshish karo"*.

"Aur ye maaloom hai ke Allah Ta'ala ne Muhammad ﷺ ko deen-o-duniya har etebaar se bandon ki islaah ke liye maboos kiya hai, isi liye Aap ﷺ ne islaah ka hukm diya hai aur fasaad se roka hai. Lekin agar koi aesa amr ho jis ke andar bhalaai aur buraai dono ho'n, to aesi soorat mein jo raajeh hoga usi ko muqaddam¹ kiya jayega. Agar uski bhalaai buraai par raajeh ho to use anjaam diya jayega, aur agar buraai raajeh ho to use tark kar diya jayega".

Magar mawsoof ka haal ye hai ke unhone na to maslahat-e-raajiha ka khayaal kiya, aur na hi mafaasid ke nataaej par ghaur kiya, aur na hi

¹ T: (مُقَدَّم) Qaabil e tarjeeh samajhna, tarjeeh dena, doosro'n se afzal hona [RSB]

masaalih aur mafaasid ke darmiyan tarjeeh ki zaroorat par ghaur kiya jis ke liye Nabi-e-Akram ﷺ unko maboos kiya gaya hai, aur jis nahaj par fuqaha-e-ummat aur ulama-e-raasikheen chalte aaye hain aur nafs-parast hamesha us manhaj se door rahe hain.

Aap dekhenge ke Khalifa-e-Raashid Syedna Umar ibn Khattab رضي الله عنه ummat ki maslahat aur mafsada¹ ki riaayat karte hue amoor-e-ummat ko dekhte the.

Abu Bakr bin Abi Shaiba رحمته الله ne kaha: “*Ibn Umar se riwayat hai ke Syedna Umar ibn Khattab رضي الله عنه ne sadqa ke oonton ke liye rabzah ke charaah-gaah ko hukumati tahweel² mein le liya*”. (Musannaf Ibn Abi Shaiba: H23535)

Aur aage mazed kaha ke Abu Saeed *Mawla* Abi Usaid Ansari se riwayat hai ke unhon ne Ameer al-Momineen Syedna Usman-e-Ghani رضي الله عنه se suna ke Misr ke wafad ka aap ne istiqbaal kiya, us waqt aap Madinah se bahar ek (1) basti mein the, jab un logon ne aap ke baare mein suna to usi jagah milne ke liye rawaana ho gaye, un logon ne kaha ke Quran mangaiye, chunanche aap ne Quran mangwaya, phir un logon ne kaha ke saatwee’n (7th) surah, yani Surah Yunus kholiye, wo log Surah Yunus ko saatwee’n (7th) surah kehte the, aap ne us surah ki tilaawat ki yahan tak ke jab is aayat par pohonche:

Aap Kahiye Ke Ye To Bataao Ke Allah Ne Tumhare Liye Jo Kuch Rizq Bheja Tha, Phir Tumne Uska Kuch Hissa Haraam Aur Kuch Halaal Qaraar De Liya. Aap Poochiye Ke Kya Tumko Allah Ne Hukm Diya Tha Ya Allah Par Iftiraahi³ Karte Ho?.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ آذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ.
(Surah Yunus: 59)

“*To un logon ne kaha ke aap ne charaah-gaah ke liye jagah alot kiya hai, kya Allah ne uska hukm diya hai ya aap Allah par iftira-pardaazi kar rahe hain? To aap ne kaha ke ye aayat falaan-falaan muamalaat ke*

¹ T: (مفسدہ) Jhagda fasaad [RKT]

² T: (تحويل) Supurdgi, hawaalgi, muntaqili [RKT]

³ T: Bohtaan, tohmat, jhootla ilzaam [RKT]

taalluq se naazil hui hai aur jahaa'n tak chraah-gaah ka taalluq hai, to mujh se pehle Umar bin Khattab رضي الله عنه ne bhi sadqa ke oonton ke liye chraah-gaah ki jagah alot kiya tha, aur jab main zimmedar bana to sadqa ke oonton ki taadaad ziyada ho gayi is liye maine jagah bhi ziyada alot kar di". (Fazail-e-Sahaba Imam Ahmad: V1 P470)

Choonke rabzah naami jagah par kisi ka malikaana haq nahin tha, wo tamaam musalmanon ke liye aam thi, is liye Ameer-ul-Momineen Syedna Umar bin Khattab رضي الله عنه ne use sadqa ke oonton aur ghodon ke liye khaas kar diya aur aam musalmanon ko uske istemaal karne se mana kar diya, siwaake us shakhs ke jo Ameer-ul-Momineen se ijazat le.

Yeh kaam Syedna Umar bin Khattab رضي الله عنه ki taraf se tha jis mein masaaleh-e-aamma¹ ki riaayat malhooz-e-khaatir² thi, aur mazeed ye ijtihaad ke baab se hai jis ke baare mein hadees ke andar waarid hua hai: *"Syedna Abu Qais رضي الله عنه se riwaayat hai jo maula the Syedna Amr bin Aas رضي الله عنه ke, unhon ne suna Rasool Allah ﷺ se, aap ne farmaya: "Jab hukkaam soch kar hukm de phir sahi kare to usko do (2) ajr hain aur jo soch kar hukam de aur ghalati kare to us ko ek (1) ajr hai".*

Syedna Usman-e-Ghani رضي الله عنه ne wohi kaam kiya tha jo kaam Syedna Umar bin Khattab رضي الله عنه ne kiya tha, magar usse ikhtilaaf sawaae baaghiyo'n aur fitna-o-fasaad phaelaane waalon ke kisi ne nahin kiya.

Sahih Bukhari ke andar waarid hua hai: *"Zaid bin Aslam se unke waalid ne bayan kiya ke Umar رضي الله عنه ne farmaya: Agar mujhe baad mein aane waale musalmanon ka khayaal na hota to jitne shaher bhi fatah karta, unhe'n fatah karne walon mein taqseem karta jata, bilkul usi tarah jaese Nabi-e-Kareem ﷺ ne khybar ki zameen taqseem farmadi thi".* (Sahih Bukhari: 2334)

Syedna Umar bin Khattab رضي الله عنه ke ijtihadaat mein se ye bhi hai ke aap ne maslahat-e-aama ki khaatir Iraq ki sar-zameen ko tamaam ke liye waqf kar diya tha, aur use mujahideen ke darmiyan taqseem nahin kiya tha,

¹ T: (مَصَالِح) Wo baate'n ya muaamlae jin se bhalaai ho, maslahate'n, nekiyaa'n [RKT]

² T: (مَلْحُوظٌ خَاطِرٌ رَيْبِنَا) Dil mein lihaaz rehna, khayaal rehna, yaad rehna [RKT]

aur Sahaba Ikraam ﷺ ne aap ke us ijtihaad ko iqraar kiya aur ye nahi kaha ke ye zameen hamari hai ise mujahideen ke darmiyan taqseem karo, jaesa ke Allah ke Rasool ﷺ ne sar-zameen-e-khybar ke saath kiya tha ke masjid nikaal kar use mujahideen ke darmiyaan taqseem kar diya tha. Lihaaza aap ke liye sirf khums hai. Jaesa ke irshad-e-Baari Ta'ala hai:

Aur Jaan Lo Ke Tum Jo Kuch Bhi Ghanimat Haasil Karo To Beshak Uska Paachwaan Hissa Allah Ke Liye Aur Rasool Ke Liye Aur Qaraabat-daar Aur Yateemon Aur Masakeen Aur Musaafir Ke Liye Hai, Agar Tum Allah Par Aur Us Cheez Par Imaan Laae Ho Jo Hum Ne Apne Bande Par Faesle Ke Din Naazil Ki, Jis Din Do (2) Jamaate'n Muqaabil Hueen Aur Allah Har Cheez Par Poori Qudrat Rakhne Wala Hai.

وَاَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ إِن كُنتُمْ آمَنْتُمْ بِاللهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ ۚ الْجَنَّةِ ۖ وَاللهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ .

(Surah-al-Anfaal: 41)

Hafiz Ibn Rajab رحمه الله ne apni kitab (Al-Istikhraaj li-Ahkam-il-Khiraaj: P9) ke andar kaha ke Imam Ahmad ka ye qaul guzr chuka hai ke khiraaj ki wasooli Umar bin Khattab رضي الله عنه se pehle nahin thi, aur bila-shubha Syedna Umar bin Khattab رضي الله عنه ne Iraq ki sar-zameen se khiraaj khatam kar diya tha aur naa hi use mujahideen ke darmiyaan taqseem kiya tha.

Aur isi tarah Abu Ubaid ne zikr kiya hai ke Ali bin Abi Talib رضي الله عنه aur Muaaz bin Jabal رضي الله عنه ne hi Syedna Umar bin Khattab رضي الله عنه ko us jaanib ishaara kiya tha. Iske alaawa bhi Syedna Umar bin Khattab رضي الله عنه ke doosre ijtihadaat mein jaese ke musalmanon ke liye ek (1) bait-ul-maal banana, Sahaba ﷺ ne us par bhi khamoshi ikhtiyaar ki aur use sahih maana, aur Sahaba ﷺ aur degar Ahle Sunnat wal Jamaat ka manhaj yehi hai ke hukkam ki itaa-at karte hain aur ummat ki maslahat mein uthaae gae iqdamaat ko tasleem karte hain.

Abu Yaala ne pehle haakim-e-waqt ke wajibaat ko bayan kiya, uske baad muslim riaaya ke wajibaat ko bayan kiya hai, chunache (Al Ahkaam-us-Sultaaniya: P46) ke andar kehte hain ke jahaa'n tak haakim-e-waqt ke

huqooq ka taalluq hai to ye char hain:

Pehla Haq: Uski itaa-at karna raaaya par waajib hai.

Irshad-e-Bari Ta'ala hai:

Aye Log Jo Imaan Laae Ho! Allah Ka Hukm Maano Aur Rasool Ka Hukm Maano Aur Unka Bhi Jo Tum Mein Se Hukm Dene Wale Hain, Phir Agar Tum Kisi Cheez Mein Jhagad Pado To Use Allah Aur Rasool Ki Taraf Lotaao, Agar Tum Allah Aur Yaum-e-aakhirat Par Imaan Rakhte Ho, Ye Behtar Hai Aur Anjaam Ke Lihaaz Se Ziyaada Acha Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا. (Surah-an-Nisa: 59)

Kaha gaya hai ke yahan par “oolil-amr” se murad ulama hi hain aur ek (1) qaul ke mutaabiq hukkaam hain.

Isi tarah ek (1) hadees ke andar waarid hua hai: “*Syedna Abu Huraira رضي الله عنه se riwayat hai, Rasool Allah ﷺ ne farmaya: Jisne meri itaa-at ki usne Allah ki itaa-at ki, aur jisne meri nafarmani ki usne Allah ki nafarmani ki, aur jisne mere ameer ki itaa-at ki usne meri itaa-at ki, aur jisne mere ameer ki nafarmani ki usne meri nafarmani ki*”. (Muslim: 1835)

Dusra Haq: Muamalat ko uske zimme chod de’n wohi apni hikmat se muamalaat ki dekh-rekh karega taake ikhtilafaat waaqia na ho’n.

Irshad-e-Bari Ta'ala hai:

Aur Jab Unke Paas Aman Ya Khauf Ka Koi Muaamala Aata Hai, Use Mashoor Kar Dete Hain Aur Agar Wo Use Rasool Ki Taraf Aur Apne Hukm Dene Waalon Ki Taraf Lautate To Wo Log Use Zaroor Jaan Lete Jo Un Mein Se Uska Asal Maqsad Nikaalte Hain, Aur Agar Tum Par Allah Ka Fazl Aur Uski Rahmat Na Hoti To Bahut Thode Logon Ke Siwa Tum Sab Shaetaan Ke

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمَنِ أَوْ
الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَالْإِلَى الْأُولَى الْأَمْرُ مِنْهُمْ
لَعَلَّيْهِمُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا.

(Surah-an-Nisa: 83)

Peeche Lag Jate.

Haan agar unse koi cheez makhfi reh jaye to riaaya ko haq hai ke wo use waazeh kar de aur mashwara de de, Allah Ta'ala ne mashwara lene ki taraf raghbat dilaai hai.

Teesra Haq: Uske hukm ki tabedaari kare'n aur uski mana-karda cheezon se ruk jaye'n, aur agar koi uske ulta aur bar-aks kare to aesi soorat mein haakim ko ye haq haasil hai ke wo us mukhalifat par uske khilaaf taadeebi-kaarwaai¹ kare.

Chautha Haq: Maal-e-ghanimat ki taqseem mein ikhtilaaf na kare, balke uski taqseem par raazi rahe.

Main kehta hu ke Daktoor Saud al-Funaisaan ko chaahiye ke mausoof tauhihaat-e-nabawiya ko samjhe'n aur saath hi us baab mein ulama-e-rabbaniyeen ke manhaj ko jaane'n aur unhi ke manhaj par chale'n, joke ilm-o-aql aur khaer-o-bhalaai aur tamaam fitnon aur tabaahi ke raaston se najaat ka zariya hai.

Ibn Zanjuya ne mazeed deegar aasaar naql kiye hain jin se pata chalta hai ke Syedna Umar bin Khattab رضي الله عنه ne mulk-e-shaam mein Jaabiya ki sar-zameen ko bhi waqf kar diya tha, aur isi tarah Misr ki sar-zameen jise baghaer ladaai ke fatah kiya gaya tha, aur ye sab Syedna Umar bin Khattab رضي الله عنه ke ijthadaat mein shumaar kiya jaata hai.

🌀 **Daktoor Saud al Funaisaan aage nawwe safhe par kehte hain:** *“Pur-amn muzaaharo'n ke liye zaroori hai ke wo kuch sharai zawaabit ke paaband hon:”*

① *Jo bhi mutaalabe ho'n, wo sharai aur insaaf par mabni hon, chunanche agar wo haraam ho'n ya uske andar mafsada² ho to bilkul jaez nahi hoga.*

② *Us muzahare se koi doosra aesa munkar samne na aae jo muzahireen ki wajah se pehle ke muqaable bada munkar ho ya uske*

¹ T: (تادیبی کارروائی) Aisi karwaai jisse nazm o zabt qaaem rahe [RKT]

² T: (مفسدہ) Jhagda fasaad [RKT]

barabar ho.

③ *Us muzaahare se kisi waajib ka tark laazim na aae, jaese juma, jamaat ka tark karna ya ikhtilaat ka paaya jaana.*

④ *Muzaahare ki wajah se jaan-o-maal ki tabaahi na ho.*

“Chunanche aese muzaahare jin mein na hathiyaar uthaya gaya ho aur na hi khoon bahaya gaya ho aur na hi naahaq kisi par ziyaadati ki gayi ho aur na hi amwaal ko tabaah kiya gaya ho, to aesi soorat mein wo muzahara sharai taur par jaaez hai. Wallahu Aalam”.

🌀 **Taaleeq: Main kehta hoo’n:**

① Islam har qism ke muzaaharon se baree hai, bilkul jaaez nahi hai ke muzaahare ko islam se joda jaae.

② Muzaaharo’n ke andar jamhooriyat aur izhaar-e-raae ki aazaadi jaese mutalabaat ko insaaf par mabni kehna kahan ka insaaf hai? Islam aese mutaalabo’n ko haraam aur jurm thehrata hai, kyonke Islam aese mauqoon par sabr aur itaa-at ki taakeed karta hai, aur muzaahara apne tamaam ishkaal¹ ke saath shariyat se mutasaadim² hai.

③ Muzaharaat ke andar kisi tarah ki koi bhalaai nahi hai, garche wo pur-aman aur munkaraat se paak ho, phir kya haal hoga un muzaaharo’n ka jin mein munkaraat bhare hote hain.

④ Muzahiroon mein jo log shareek hote hain, un mein aksar shariaat ke paaband nahi hote hain, saath hi islam mard-o-zan ke ikhtilaat se mana karta hai, hatta ke masjid mein bhi mana karta hai, aur muzaaharo’n ke andar ikhtilaat paaya jaata hai, aur mujhe nahi maaloom ke mausoof ke nazdeek jaaez ikhtilaat aur haram ikhtilaat kise kehte hain.

⑤ Muzaaharo’n mein jaan-o-maal ke nuksaan ka khadsha 99% tak hota hai, aesi soorat mein un naadir muzaaharo’n ka etebaar nahi hoga jin mein koi nuksan nahi hota. Jin ke baare mein kabhi suna jaata hai aur na dekha jata hai.

¹ T: (إشكال) Mashkook hona, ghair-waazeh, mushkil ya dushwaar [Urduinc]

² T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

Chunanche aksar muzaaharo'n mein nuksaan aur fasaad hote hi hain kyunke un muzaaharo'n ke aksar sar-parast deen-e-islam ke aqaaed-o-ahkaam ki paabandi nahi karte, aur muzaaharo'n ke andar bahut se nafs-parast log bhi shaamil hote hain jin ka maqsad sirf loot-maar hota hai.

Aesa lagta hai ke mausoof kisi aur duniya mein jee rahe hain, kyoune muzaahareen ke baare mein ye tasawwur pesh kar rahe hain jaese wo maasoom hon ya farishton ki koi jamaat ho, isi liye aese shuroot bayaan kiye hain jin ke baare mein har zee-aql¹ ye jaanta hai ke wo kabhi bhi pura nahi ho sakte, ye aese hi hai jaesa ke ek shaaer ne kaha hai:

Haath band kar darya mein use daal diya ... اَلْقَاهُ فِي السِّمِّ مَكْتُوفًا وَقَالَ لَهُ
aur kaha ke khabardaar! Paani mein mat اِيَّاكَ اِيَّاكَ اَنْ تَبْتَلَّ فِي الْمَاءِ.
bheegna.

Isi tarah agar aap aman-o-salaamati ke naam par muzaaharo'n ki ijaazat dete hain to goya aap logon ke saamne tabaah-kun fitno'n ka darwaza kholte hain, kyoune ab muzaaharoon mein fitna-parwar log ziyaada rehte hain jo sirf fitna-o-fasaad aur qatl-o-khoon-rezi aur amwaal ki tabaahi ke rasiya² hote hain.

Aakhir mein dua-go hoon ke Allah Ta'ala hame'n, Daktoor Saud al Funaisaan aur tamaam musalmanon ko haq par qaem rehne, aqida-o-manhaj aur siyaasat-o-akhlaaq har etebaar se kitab-o-sunnat par chalne aur tamaam fitno'n se door rehne, neez hukkaam-o-riaaya tamaam musalmanon ko aapas mein muttahid rehne ki taufeeq ataa farmaae.

ان ربنا لسميع الدعاء.³

وَصَلَّى اللّٰهُ وَسَلَّم وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

¹ T: (ذی عقل) Samajhdaar, aqlmand [RKT]

² T: (رَسِيًّا) Shaedaai, shauqeen, fond, addict [RKT]

³ T: Beshak hamara Rabb duaao'n ko sunne waala hai [RSB]